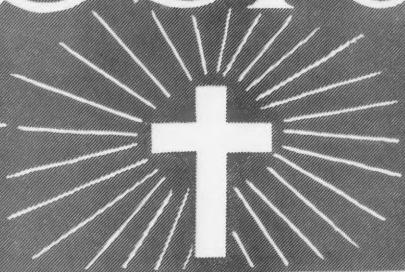


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# MISSIONS



Happy New Year

# Missions' Denominational Directory

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Rul*

## QUESTION BOX

(Answers given in this issue)

1. What tribe does the girl belong to who is shown wearing square earrings?
2. "The end of our New World Movement period will soon be upon us." What is the date?
3. Where is a Gospel service for men held six nights a week?
4. What are the converts at Vanga (Congo-Belge) bringing to the missionary?
5. How do you spell the name of the place where the Kachin Convention was held?
6. Who gave the money to build Polo-kee-Bosen Hall?
7. When do "We limit the results?"
8. When was Mariners' Temple originally built?
9. At what Conference did 300 young people dedicate themselves for life service?
10. What date is to be observed as American Baptist Publication Society Sunday?
11. "So the power and resources of the Spirit are given to us only if"—what? Finish the sentence.
12. What percentage of the student body at Judson College is Christian?
13. What Association at its fiftieth anniversary made a special gift for dormitory buildings for the Karen Woman's Bible School at Rangoon?
14. In what church was every woman enrolled last year as a member of the missionary society?
15. In what chapter did the W. W. G. pins cause a great joy?
16. "The place to begin to make better Americans is"—where?
17. What does Roger Babson say "the need of the hour is?"
18. What percentage of New York City is foreign, and what foreign-born?

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VOL. 15

No. 1

# MISSIONS

A BAPTIST MAGAZINE ISSUED MONTHLY EXCEPT AUGUST

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPHARD, Associate Editor

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WORLD WIDE GUILD CHAPTER IN SWATOW, CHINA—CHAPTER AND PHOTOGRAPH BOTH REMARKABLY FINE. SEE PAGE 63



# MISSIONS

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VOLUME 15

JANUARY, 1924

NUMBER 1

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## In the Vestibule of the New Year Issue



MISSIONS begins with this issue its fifteenth volume. It has had a happy and prosperous career from the first issue, January, 1910. Year by year it has increased its hold upon the affection and interest of a constituency large for a denominational magazine, but not nearly so large as it should be. In other denominations as well as our own its worth has been recognized as a publication devoted, consistently and persistently, to the dissemination of missionary information in a manner at once attractive, appealing and compelling. Never has MISSIONS entered upon a New Year with brighter prospects or higher hopes or stronger purpose to advance the cause of world missions by bringing the field workers and its readers together. In the messages from these fields, with their constant testimony to the saving power of the living Christ, there is wonderful inspiration and invigoration. Confidently we go forward into the unknown 1924, because the promise of Divine guidance and guardianship is sure.

January issue is marked by variety and rapid transition. We begin in the Kachin Hills of Burma, Where Hospitality is Unbounded. Mr. Geis tells of Missionary Influences in the Philippine Islands, where they have done much but have much more to do. Dr. White describes Indian Beginnings in connection with the dedication of new buildings at Bacone College, where large things are projected and the Indians are giving nobly. The Continual Revival in the Congo Field is reported by Mrs. Smith who is there. A reminiscence of the Stockholm Congress is brought by Mrs. Wardell (under her maiden name) in the Svenska Sketches and illustrations. Those Dalecarlians must be a charming people to meet. Mrs. Westfall outlines the work of the Woman's Home Mission Society In the Master's Homeland Vineyard.

Then we look once more upon some results of the tragedy in Japan, Dr. Axling writing of what the pictures

vividly portray. Surely we shall not forget to pray for these brave Christian workers who have such a severe struggle ahead of them in the rebuilding of the wrecked workshops and reconstructing the broken plans. It is a long time since we have treated Greater New York as a Mission Field, and Mr. Hazzard's informing article does this finely. Our City Mission Society has an extensive field and program.

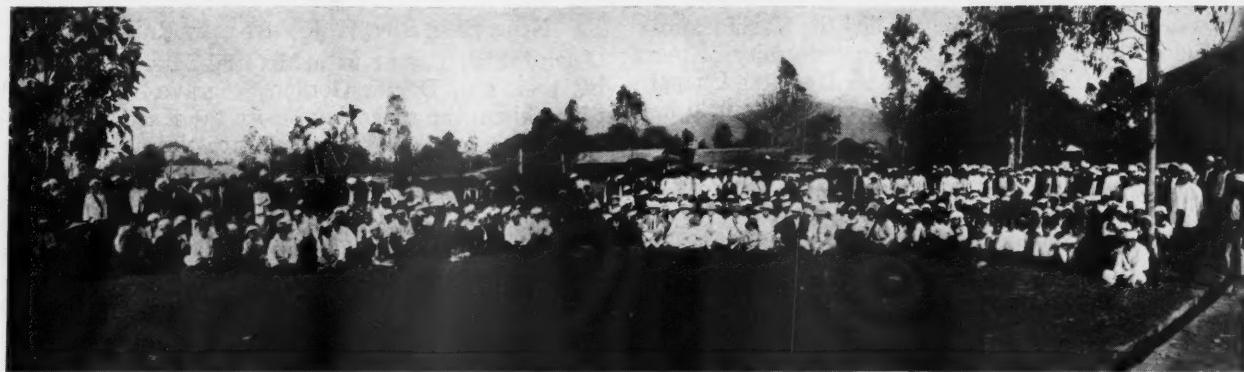
There is a general desire to know about the Bible and Missionary Conferences, and we have endeavored to present a comprehensive review, with the impressions of interested but unprejudiced observers. We are sure these pages will be appreciated. From them we go abroad again, attending a Meeting in Jamshedpur (Bengal-Orissa's Pittsburgh) with Mrs. Howard, and learning of a new student idea in Yokohama from Mr. Haring of the Mabie Memorial School. The Publication Society page shows the Output of Sunday School periodicals in a form not to be overlooked. Dr. Lerrigo has some pleasant things to say about MISSIONS, and says them in characteristic style. He uses trenchant English. The page For the Stimulation of the Spiritual Life is intended to do just that.

There is much to come yet, however. A Bible Assembly in Maymyo, a dedication of Rankin Christian Center, the World Field, Missionary Society News, Open Forum, Missionary Education, Book Reviews, and of course the rich pages of the World Wide Guild and Children's World Crusade, with a new picture page and prize proposition for the Juniors. If there is a dull page anywhere, point it out and we will promise not to reprint it.

For this new year we have some articles in hand of more than ordinary interest. One is a travel sketch of thrilling quality. Another is a story that may run through three numbers. A third is historical, interesting as all rightly told history is. We do not give titles or authors, but merely a suggestion to whet the curiosity and appetite. As for illustrations, this year will surpass all others.



TOP ROW—HEATHEN KACHIN GIRL IN GALA ATTIRE. (NOTE THE SQUARE EARRINGS.) CHRISTIAN KACHIN GIRL IN GALA ATTIRE.  
(NOTE THE SILVER ORNAMENTS.) BOTTOM ROW—THREE SHAN CHRISTIAN GIRLS IN GALA DRESS, IN DR. SEAGRAVE'S  
SCHOOL. KACHIN EVANGELIST AND HIS FAMILY, ONCE A BANDIT CHIEF, MUCH FEARED



KACHINS AT THE CONVENTION. MISSIONARY GROUP SITTING IN CENTER IN WHITE

## Where Hospitality Is Unbounded

BY DR. O. HANSON, OF NAMKHAM, BURMA

**T**HE KACHIN Convention of the churches belonging to the Bhamo, Myitkyina and Namkham associations meets once every three years. These meetings mean a great deal to the Kachins; they are always well attended and full of interest. This year we met in Namkham, and as this place is most centrally located for Kachin work, we had the largest gathering that we have ever seen in Kachin land. It is always a problem how to house and feed the large number that attend. Br. Sword, and the entertainment Committee, had counted on 1,500 visitors and delegates, but they were pleasantly, or probably a little unpleasantly, surprised to find the evening before the meetings

opened, some 2,145 hungry Kachins ready to partake of Namkham hospitality. But all were fed even if some of them had to wait a little after grace was said.

The commissariat was heavily taxed during the three days of the meetings. Altogether some 250 bushels of rice were consumed, or enough to feed 20,000 people at one meal, as we always count 80 persons to the bushel. Fourteen hogs and six head of cattle were sacrificed; of fowls and vegetables no one kept count; 12 cords of wood went up in smoke; the grand total showed that it had cost the Namkham Churches Rs. 1,356, besides what was received in freewill offerings. But they all thought it worth while. (The rupee is worth about 32 cents.)

Temporary sheds and huts had been put up wherever



PROF. GATES OF JUDSON COLLEGE, RANGOON, RUNNING THE GRAMOPHONE FOR THE KACHINS BETWEEN SESSIONS. THE WOMEN TRIED TO HIDE



YAWIN MOTHER WITH BABY FAST ASLEEP ON HER BACK

space was found. But the crowd filled the Kachin compound, and taxed to the utmost the generosity of our Shan neighbors. Dr. Seagrave had his Hospital, Chapel and other places filled, and we appreciated the help he gave us during the meetings.

The Kachins always enjoy coming together. There was a real spiritual uplift in all the meetings. A deep desire to do more for Christ and His Kingdom was manifest throughout. There has been a gain of about 2,000 converts during the last three years, and the whole Kachin community now numbers about 7,000.

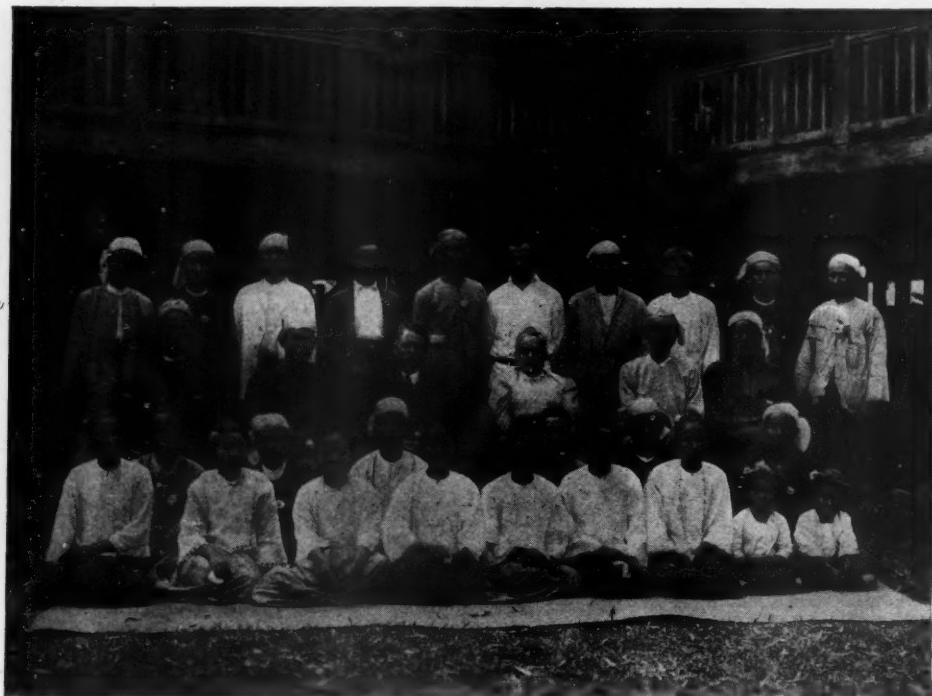
We were glad to see a large number of Lower Burma visitors with us, among them the Seagraves and Mr. Vinton. At one time, with children and all, we were 23 Americans in Namkham, the largest number of missionaries that have ever been here at one time.

(As the Note which follows shows, we are indebted to Mr. Vinton for the pictures which so finely illustrate Dr. Hanson's brief report of a characteristic Convention —Ed.)

#### NOTE FROM REV. H. J. VINTON OF RANGOON

Last March I went with Mr. and Mrs. Seagrave to visit their son, Doctor Gordon Seagrave. We arrived in Namkham the other day before the Kachin Convention, which meets once every three years. I have a hobby of taking pictures, and on this trip to Namkham I had been asked by Mr. Sword to take a lot of plates along so as to get a good lot of pictures. As you may know, the different tribes back in the hills do not like the "Black Box," as they call the camera, and do not like to have their pictures taken, hence it was very hard to get some of the pictures that I did get. I had to follow different subjects about till I could get a good light and then take a snap. In all I had pretty good luck, I think. I am sending on a short account written by Dr. O. Hanson of the Kachin Convention, with two panorama pictures and others that I think you will be able to use for MISSIONS.

*Ahlon, Rangoon, August 30.*



KAREN MISSIONARIES AMONG THE HILL TRIBES IN NORTH BURMA. DR. G. S. SEAGRAVE IN CENTER OF BACK LINE; A. E. SEAGRAVE AND WIFE IN MIDDLE ROW



OLD KACHIN WOMAN IN GALA ATTIRE

### The Eternal Quest

Before I could descend from the teacher's platform, after I had dismissed a high-school class, I was confronted by a Youth with a Question. In a school of 200 boys this is not exactly a phenomenon. Not of numbers, however, or of language, or of laws was this question, but of life. "When will China ever be saved?" So here was another mental truant, gone on an illegal quest to seek some illusive Cup, while I had been teaching mundane rules of English grammar. One can never be sure that back of these slant eyes, apparently so attentive in the class room, there is not going on some imaginative crusade against all the evils that keep their beloved country struggling in her weakness.

If he looked upon me as a diagnostician hoping for some bit of terse speech by which he might embellish his language I was bound to disappoint him. However he looked like stern stuff and stern speech I gave him. "When you yourself, and he, and all the others of your fellow students come to know the will of God and are ready to do it, then China will be saved."

Thus we preach to these boys. It is hard, incomparably hard, when we compare the soft moral maxims of China's intellectuals to the stern, moral demands of Christianity. The drooping head of that boy as he walked slowly out of the class-room told me that it was hard.—*F. C. Wilcox of Ningpo, China.*

## Missionary Influences in the Philippine Islands

BY REV. GEORGE J. GEIS OF CAPIZ



O NATION can call itself Christian which is ignorant of the Word of God. Before the American occupation of the Philippines the Bible was a sealed book to the common people. To be in possession of it even endangered one's life. No wonder therefore that when in the early days the towns were flooded with Bibles, priests ordered them to be burnt in the public plaza. This same spirit still stalks abroad in the Islands today. Over and over again the people have been warned not to read the Protestant Bible. Yet the priests will not place the Bible in the hands of the people.

For more than four years we have made it our special aim to give the people the Word of God. With the assistance of the deacons and leaders of the churches we have visited the 28 municipalities and many of the *barrios*, going from house to house. With the aid of the American Bible Society we were able to make a gift from the American people of at least one of the Gospels to every household. A Visayan New Testament can be bought for five cents or the whole Bible in one volume for fifty cents. Thousands of New Testaments have in this way been sold and hundreds of Bibles are now being read by the common people. The questions that are being asked by the people and the numerous invitations received from leading men to come to their town or *barrio* to preach the Word show that the books are being read. It can be truly said, "Thy Word giveth light" to these people.

No greater joy has come to the hearts of the missionaries than when they have seen evidences of a national spirit creeping into the Christian church. At the annual convention in 1922 it was decided that each church make at least four contributions during the year for the support of the general workers and aim to lead 100 persons to the Lord Jesus. The youngest church was first in fulfilling its pledge. At the end of six months the first two contributions for this purpose had been sent in to the treasurer and 87 converts added to the churches. On the island of Tablas, where during the past few years a very promising work has developed, the churches have been organized into an Association by the local pastors. Thus the Filipinos are feeling that this is their work and not that of the missionary, that it rests with them to take the initiative and not wait to be told by an American.

We are proud of the fine record our two Hospitals are making. Our Union Hospital in Iloilo commands the respect and patronage of the leading people on the islands of Panay and Negros. In spite of the poor equipment the Hospital is constantly crowded with patients. Both doctors and nurses are a mighty force in bringing the gospel of soul liberty through the ministry of healing to the Filipino people.

When our Hospital at Capiz graduated its first class of seven nurses, it was learned that every one of these young women came from homes where the Bible was unknown and where salvation through faith in the Lord

Jesus had never been heard. The Christian influence of that Hospital soon brought them to a saving knowledge of the Lord Jesus, so that during their course of training they not only learned to care for the bodies of their brothers and sisters, but also to point the way to the Great Physician of souls.

The Home School which is located on the same compound as the Hospital is doing more today than ever before to prepare boys and girls for Christian leadership. Had we the accommodations we could have twice as many pupils. Leading Filipinos who see what this school is doing for the poorer people are anxious to place their children under the influence of this Christian character-building school.

At our Jaro Industrial School rich and poor alike are given an opportunity to acquire an education. In the Junior Republic every boy is trained to take his part in life. As in Burma so in the Philippines people of different religious faiths have selected the men trained in this school to represent them in the council of their people. Our aggressive leaders and preachers have come from this school. Some of its graduates are now members of its faculty and others are taking a prominent part in civic affairs. In order to meet the growing needs of the school its original character has somewhat changed. Six or seven years ago its standard was raised to a high school. This change was so successful that another advanced step had to be made to keep abreast with the educational needs of the people. The University of the Philippines is overcrowded and is compelled to turn away many of the students asking for admission. Young men fully qualified, graduating from our school, must turn elsewhere for a higher education and so are in danger of being lost to our cause. In order to meet this pressing need our Board of Managers sanctioned the opening of a Junior College under the name of Central Philippine College. This school is and has been one of our strong evangelizing agencies. The Bible is taught in all of its classes. Many of the young men accept the Lord Jesus during their course. At the present time 22 young men are enrolled in a voluntary Bible class for advanced study and 50 students go out every Sunday holding 11 Sunday schools in nearby *barrios* with an average attendance of 350 pupils a Sunday.

It has been said that a good teacher on one end of the log and a student on the other make a university. We thank the Northern Baptists for the fine teachers you have sent to Jaro. The Filipino people appreciate this fact and show it by sending their young men to be trained, but we need the log. The old nepa and bamboo dining shed is hardly fit for cattle. The old reconstructed Spanish warehouse which was made habitable by the early boys does not attract modern young men. Oh, for some of the crumbs of the loaves that have fallen to our other institutions of learning! Give us the log so that we may take our rightful place in training leaders for our churches and for the life of the Filipino nation!

*Capiz, P. I.*

*IT IS OUR DAY OF OPEN DOORS IN THE PHILIPPINES. SHALL WE ENTER IN?*

## New Indian Beginnings

BY CHARLES L. WHITE, D.D.

*Executive Secretary of The American Baptist Home Mission Society*

**F**IVE new buildings were dedicated at Bacone, Oklahoma, on October 11, 1923. Their total cost was approximately \$370,000, of which \$250,000 was given by Indians. Two of these are college buildings. The Samuel Richard Memorial Building is so named in memory of the son of Eastman Richard, a deeply interested Indian who gave \$58,000, thus augmenting the gifts from others and thereby making its construction possible. A three-story structure of brick with stone trimmings, this building provides classroom and laboratory facilities for all departments, besides housing the administration offices. It is the twin of a building yet to be built for similar purposes, when funds become available.

Jennetta Barnett Hall is so named because Mrs. Barnett, a daughter of Eastman Richard, named above, and herself a graduate of this school, gave \$50,000 for the building construction. This building provides dormitories for men. In its type of construction and style it corresponds with its neighboring building just mentioned. Both are on the campus. Other buildings now needed will be built as soon as money is in hand, on sites already selected in the vicinity of these two structures.

On the orphanage site are erected Polokee-Bosen Hall, Walter Starr Hall, and the Dining Hall. Polokee-Bosen Hall, built out of the funds to the amount of \$50,000 given by Mrs. Polokee and her daughter, Mrs. Bosen, both loyal Indians, provides a home for girls. Walter Starr Hall, the result of a gift of \$50,000 made by Walter Starr, furnishes a home for the boys. It is similar in arrangement and appearance to the home building for the girls. These gifts with the others stand out as memorials of Indian gratitude to the pioneer missionaries who years ago began the work for Indians in Oklahoma. The Dining Hall and Kitchen building stands near at hand just behind but between these two buildings. Covered passageways protect the little tots in inclement weather as they pass from building to building.

The College and Orphanage buildings are of English design, yet not elaborate in detail. The College buildings, dignified in their bearing, tell even the casual observer their purpose, while the Orphanage buildings, juvenile in their proportions and more domesticated in appearance, speak to one of the child life within. All of these buildings are the product of Mr. Charles W. Dawson, Architect of Muskogee, who worked in collaboration with the Department of Architecture of The American Baptist Home Mission Society.

Impressive dedicatory services were held in ideal weather. Secretary White and Secretary Westfall were present representing their Societies. Prominent Indians and Government officials were also in attendance, and the day will never be forgotten by the large number of Indians and others present. President Weeks, whose tireless efforts and able leadership are deeply appreciated

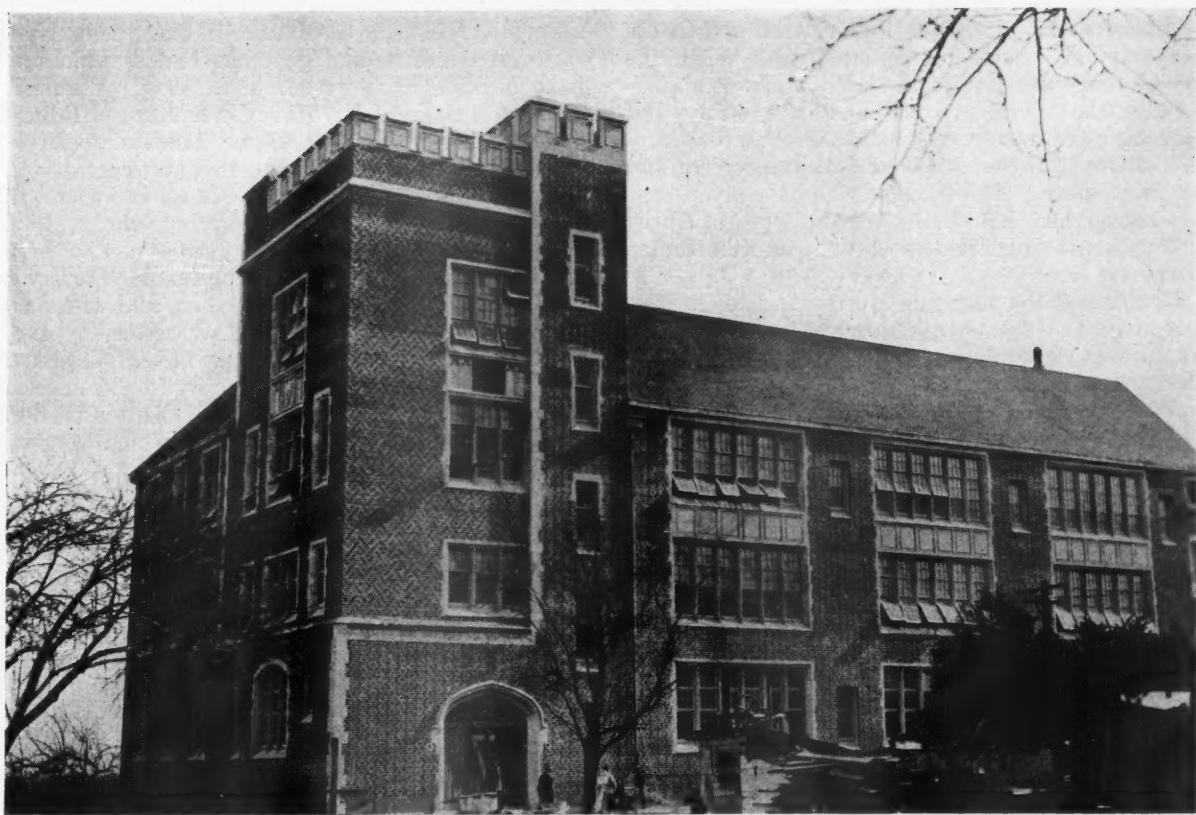
by the Indians and all friends of the school, presided. Superintendent Wallen, of the Five Civilized Tribes, Mr. Ward, attorney for the Indians of the Creek Tribe, Dr. Alice Robinson, a former member of Congress, donors of buildings and ground, teachers and students of the college and orphanage, with other representatives and friends, completely filled the chapel.

Honored and beloved by all, in the center of those whom he calls his children, sat Father Murrow, now in his eighty-seventh year, the veteran missionary of Oklahoma, who has labored for the evangelization of the Indians for more than six decades and whose great joy it was to be present. His loving greetings, as he spoke sitting in his chair, made an indelible impression on all his hearers.

Mrs. Westfall brought the greetings of the Woman's Society and reviewed the work which it has been privileged to do in providing teachers and matrons for Bacone College and Murrow Orphanage. She spoke feelingly of the devoted service rendered by noble women. Some of these have passed to their eternal reward, and others are still bearing the burden and heat of the day. The denomination has appreciated the sacrifice of these servants of the Lord: the record of their devoted lives constitutes one of the most thrilling chapters in the history of Indian Missions. Mrs. Westfall contrasted the present complete equipment of the Orphanage with the



SAMUEL RICHARD MEMORIAL—MAIN ENTRANCE



SAMUEL RICHARD MEMORIAL BUILDING (NEARING COMPLETION)

meager facilities that were earlier available when the Murrow Indian Orphanage was at Unchuka, and expressed her pleasure that Baptist Indians had made possible the three new, completely equipped buildings in which the orphans were soon to be housed. After the exercises the buildings were inspected and, as the sun was setting, the entire student body went through the drill which comes each day before supper—standing at attention in companies on three sides of a hollow square around the tall flagpole from which, at the call of the bugle, the flag is lowered daily at sunset, and then marching away.

#### SECRETARY WHITE'S DEDICATORY ADDRESS

The dedicatory address was in part as follows: The significant occasion that brings us together marks, I believe, the most important and hopeful incident in the history of the Indian race since its first contact with the whites, several centuries ago. We are met here today to dedicate five modern fireproof buildings, given in large part by Indians for the education of their youth. These buildings are located on 294 acres of land also given by Indians. The cost of this land and the buildings make the largest gifts ever made by the First Americans. It is encouraging to remember today that in addition to these gifts more than \$700,000 has been given by Indians for the endowment of Bacone College and the Murrow Indian Orphanage, and the giving has not yet ended.

When I was a student in Brown University, I read Helen Jackson Hunt's book on *A Century of Dishonor*. My soul was deeply stirred and I entertained the hope that sometime during my Christian ministry I might

have an opportunity to befriend the Indians and have some part in their spiritual betterment. That hope has been realized, to my joy.

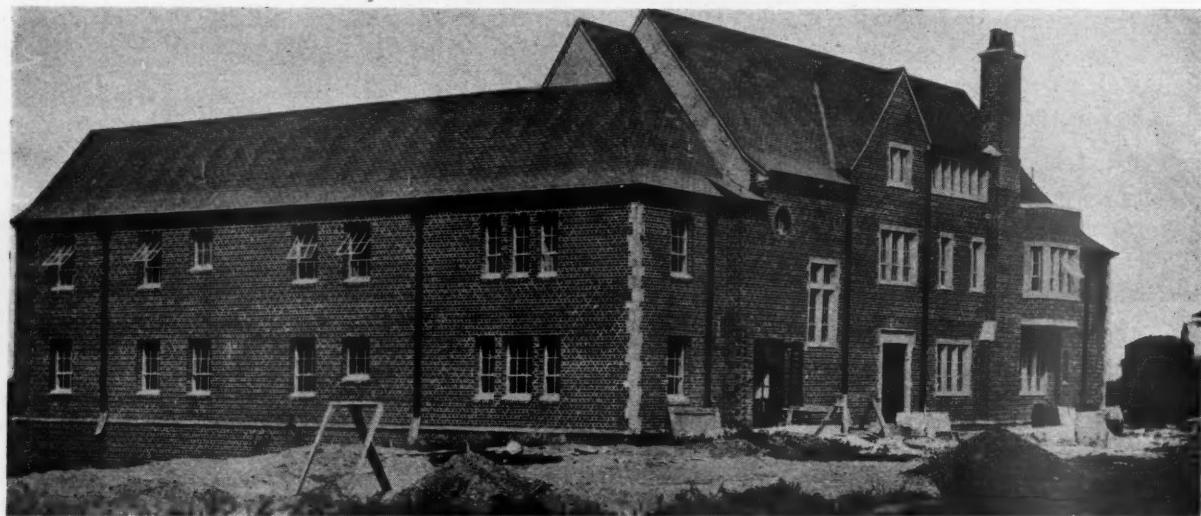
The providential steps leading to this historic hour tell the story of yesterday. About forty years ago three men—Dr. Murrow who is here today, Dr. Rogers whose daughter is now a missionary to the Kiowa Tribe and who is present, and Dr. Bacone who years ago passed to his heavenly reward—knelt a few feet from the building in which these exercises are held, and prayed to God for wisdom and guidance. The Creek Indian Council had generously voted to grant these trusted men the privilege of selecting 160 acres as a site for the new Christian school. That hour of prayer has made these acres holy ground for all time. Soon afterward, Dr. Bacone started for the East, where he met Mr. and Mrs. Rockefeller, and received a generous gift toward the erection of the building in which we are now seated. Others supplemented their contributions, and Rockefeller Hall was soon erected. It has served its purpose nobly. Here Indian youth have been trained in a school which was dedicated to the Christian education of Indians and which will be maintained as such. Occasionally students of the white race have been in attendance, and some of them have attained great prominence in the business and professional world. Of these, as well as of the Indians who have been trained for Christian leadership in this institution, we are very proud today, and on every remembrance of their lives we thank God and take courage.

The Home Mission Society early appealed to its constituency for gifts to maintain the institution, and during these years has invested more than a half million dollars

in the maintenance of various Indian work and in the construction and equipment of buildings. When the Society at times was facing heavy indebtedness and reductions in the work were feared, it was always felt that among our primary responsibilities was the maintenance of this Christian school and the mission stations among the Indians. The teachers who have given their lives in service here have fashioned the truth of Christ into living stones which have been built into the Indian temple of our Lord.

In the course of the years the Murrow Indian Orphanage began its beneficent work through the consecrated efforts, foresight and oversight of Dr. Murrow. It was first located at Unchuka, and later transferred to this campus on land generously given by Mr. and Mrs. H. M. Harjo, who are present today. Its campus, buildings, equipment and endowment are now held in trust, as are

dowment. He believed that the Indians themselves had consecrated hearts and generous hands, which would make possible what we see here today. Through his efforts and those of Dr. Hovey, Secretary of Education of The American Baptist Home Mission Society, the General Education Board, at the earnest entreaty of the Board of Managers of the Home Mission Society, made the first conditional gift of \$80,000 toward a total of \$240,000 to be raised for the reconstruction here at Bacone. The Board of the Home Mission Society soon after voted \$40,000, making \$120,000, and within a few months the remaining \$120,000 was given by the Indians. Gifts for other buildings have followed, also large gifts for endowment, and these gifts and still others that are in contemplation, make a chapter in Baptist missionary history, the reading of which is thrilling Christians everywhere.



POLOKO-BOSEN HALL, BACONE (UNDER CONSTRUCTION)

the campus, buildings, equipment and endowment of Bacone College, by The American Baptist Home Mission Society. This Society has never paid a commission of any kind, directly or indirectly, to any person who has ever been interested in securing gifts from the Indians for the building up of these institutions. I make this statement today to refute charges to this effect that are reported to have been made.

This brief history of the beginnings and growth of these two Christian schools makes the glorious story of yesterday. About six years ago the Home Mission Society was fortunate in securing the valuable services of President Weeks, who has served with untiring devotion to his Indian brethren. This man has had but one thought in mind—to serve this generation of Indians according to the will of God, and to lay here strong and enduring foundations which shall abide for all time. Long before he became the head of these two institutions he had fallen in love with the Indians and they had fallen in love with him. I first met him at a Summer Association among the Blanket Indians, to which meeting he had been called by his deep interest in their spiritual welfare.

President Weeks had a vision of a reconstructed campus, new buildings, complete equipment and large en-

The story of today is told in the exercises of this hour. Here on this platform are Indians who have made generous gifts, and friends of those who could not come but who have poured out their gifts here on the altars of these Christian schools. Here are representatives of the Indian Department of the United States Government who have had a noble part in encouraging and approving these gifts. Five buildings have already been completed and others are in contemplation. More than a million dollars for buildings, equipment and endowment have been giving during the last four years by the Indians, for these two institutions. Other buildings will rise. The very spots on which they will be built have been marked by our architect, and future years will see the glorious realization of the dreams of today. The fulfilment of this prophecy will constitute the story of tomorrow.

But let us ask ourselves in all seriousness why we are here today. We get the answer when we look into the faces of the 250 boys and girls and young men and women who are in this chapel at this moment, and whom these schools are to train to be the Christian leaders of their numerous tribes. These institutions first, last and always are Christian and for the Christian education

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of Indians. The inspiration for this work was given by the Saviour long ago when he said, "Seek ye first the kingdom of God and His righteousness and all other things shall be added unto you." The Home Mission Society and the teachers have had but one desire for these Indians, that they might be led to Christ and trained for Christian leadership. That desire has been realized, and because we have sought first the kingdom of God for these Indian youth, He has put it into the hearts of the Indians to give in order that the promise of God might be fulfilled.

As these buildings are fireproof, serviceable and dedicated to the glory of God and to the Christian education of the Indians, so these boys and girls are erecting Christian life structures which shall be proof against the passions and selfishness of human life, be devoted to the spiritual regeneration of their fellow men, and be

dedicated to God and to his glory. All Indian tribes are welcome here; North, South, East and West will send their boys and girls to this Indian school, and the angels will rejoice as they write the story of tomorrow in the books that are kept on high. From these schools will go forth to higher institutions of learning young men and women of large promise, who will later return to their people to lead them forth to the heights of Christian service. Without doubt in the years to come, missionaries from these schools will go forth to the Indians to the south of the Rio Grande and perhaps to the Indians of South America. God has a larger purpose for these schools than we can yet anticipate, but we can trust the unfolding of the future to Him. As He gives us His grace, His presence, His power and His wisdom, let us give ourselves to His service with a Christlike devotion and zeal.

## Continuing Revival Movement in the Congo Field

*ANNUAL CONFERENCE AT KINSHASA, CONGO BELGE, SEPTEMBER 18-24, 1923*

BY MRS. CHARLES E. SMITH OF KIMPESE



ANY weeks before September 18th our missionaries were preparing for the coming conference. Dr. Leslie of Vanga was the first to arrive after an eight-day trip on the little river boat—the only representative from our splendid work at Vanga. Mrs. Leslie and their son "Dick" were unable to leave the station owing to the pressing needs there. The conference is especially grateful to Dick Leslie for the splendid work he has done in assisting his father at Vanga. It is a real pleasure to have him as one of our Mission. He has always been one of us, for he was born on one of our Mission Stations, Banza Manteke.

The lower Congo group met on the Congo "Express." Mr. Hill, Mr. and Mrs. Smith, after several days tramping through their district, boarded the train at Songololo, and at Kimpese were glad to welcome Dr. Mabie and Mr. Moon who had just returned from their furlough. The next day, at Sona Bata, Mrs. Hill, Mr. and Mrs. Wakenman and Miss Shaffer joined the party. The train wended its way through long stretches of hills now brown and dry and at times the great grass fires sent their volumes of heat and smoke into our already overheated car.

At Kinshasa we were met by Mr. and Mrs. MacDiarmid, who had been visiting at Brazzaville, and thus our happy group was completed. That evening we gathered at the new Union Mission Hostel—just twelve apostles of the Cross. There were no representatives from Tshumbiri, Ntondo or Matadi. The members of the conference were delighted to enjoy the comforts of the new Hostel, many of them recalling the days when such comforts were mere dreams. The B. M. S. kindly turned over their chapel for our use during the entire session.

The conference opened that evening with a prayerful spirit which characterized all of the sessions. The past year has been one of many difficulties, but as the reports were given it was felt that it had also been one of great blessing and forward movement. The revival spirit

still goes on manifesting its power over all the field from Mukimvika on the Lower Congo to Vanga on the Upper River, for many are turning their faces to Christ. At Mukimvika some of our Christians have been imprisoned, but instead of subduing their enthusiasm it has caused them to rejoice and upon their release continue their preaching with increased fervor. The forward movement in the Sona Bata field still continues. The reports from Vanga cheered and inspired us as we heard of the many who were bringing their fetishes to the missionary and turning from darkness to light. Another encouraging note was the growth in the ability and efficiency of native leaders, many of whom were trained at Kimpese.

There were many interesting and important discussions before the conference, as of marriage and divorce regulations, the advisability of adopting badges for the identification of our native Christians and school children, and the revision of the Swedish New Testament and Psalms. The conference favored the cooperation of our Society in the proposed Matadi Hostel.

Perhaps the most joyful work was the designation of the three new couples expected this year—Mr. and Mrs. Engwall (Evangelists) to Banza Manteke; Mr. and Mrs. Armstrong (Industrial and Educational work) to Sona Bata; Mr. and Mrs. Albaugh (Educationalists) to Vanga. Because of the urgent need Mr. and Mrs. Armstrong will come out immediately, but the others will remain in Belgium for six months to study French. When it came to the designation of Mr. and Mrs. Smith, it was thought best, in view of the special training of Mr. Smith as an agriculturist, to leave them at liberty to visit and study agricultural conditions on all stations with a view to outlining a program suitable to the needs of the work. The Mission has felt for many years the need of this work and is glad that its hopes are about to be realized.

The unselfish and prayerful spirit which prevailed at this time made each one conscious of the nearness of Christ, the Leader of us all.



ROWING TO CHURCH IN SWEDEN



DALECARLIA NATIVES SPINNING



THE HEART OF BEAUTIFUL GOTHEMBUG, SWEDEN



Leksand, Dalarna

DALECARLIA MAIDENS

THE STURDY TYPE OF SWEDISH YOUNG WOMEN



GETTING READY FOR CHURCH, RÄTTVIK

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## Svenska Sketches

BY S. CONSTANCE JACKSON



O A New Yorker, accustomed to the almost somber street clothes of the typical American city or town, the many colorful costumes seen fluttering in and out of the crowd at the great Baptist World Alliance meetings at Stockholm came as something of a pleasant shock. One felt that as a people we are too much afraid of color, and one regretted it. Amidst the dull raincoats and dark business suits of the English, American and Continental delegates the gay splashes of red and green seemed singularly cheerful. Some came from India and some from the Balkan states. These, because of their distance, were impossible to investigate in their native habitat. But most of them were worn by peasants from northern Sweden whose charm so captivated the imagination that many of our number left Stockholm after the convention to visit these people in their own environment. Nor were they disappointed for rural Sweden is a hospitable region full of friendly people and pleasant ways.

Whoever has traveled through the province of Dalecarlia will never forget this lovely district. One seems in a new world where young and old wear the costumes of their grandfathers and grandmothers. In other parts of Sweden people often dress in these clothes on Sunday or gala-days, but in Dalecarlia they wear them at church and market alike. The men have a long coat extending below the knee, knee-breeches, white woolen stockings, a low-crowned felt hat, and a long leather apron which hangs from the neck. The women wear a bright blue skirt with a green border and a bodice similar to a wide girdle, laced with red ribbons through silver eyelets. Around the neck is a red kerchief fastened at the throat with a silver brooch. The apron is dark with transverse stripes of blue, yellow, red and white, and the cap is a black peaked one trimmed with red tassels, helmet-like in shape. The sound of the shuttle is not infrequently heard in Dalecarlian homes, for the women have long been accustomed to spin and weave the cloth required for the family. The Dalecarlians are of a mechanical frame of mind. The men make fine watches and baskets while the women do hair work and travel about selling their wares. At Rättvik, on the edge of Lake Siljan, which is known as the Eye of Dalecarlia, the people excel in art, and their walls are covered with beautiful paintings instead of paper or hangings.

At Leksand, whither one proceeds by steamer from Rättvik, a most unusual sight appears on Sunday. Driven across the lake by eight or ten pairs of oars come many large boats, each containing from forty to eighty men, women and children on their way to church. They dress much like the Rättvikians, except that the women wear a tight-fitting cap—white if they are married and red if they are not. Once on land they wend their way to church through a lovely avenue of trees where they are joined by others who have walked or driven in carts for ten miles or more. The church in such villages is not only a religious but a social center as well, where the peasants exchange the news of isolated communities and greet their friends. On a summer day it is like a glimpse

of fairyland to see the bright costumes wandering through the verdant foliage of the churchyard before the service begins. The church itself is worthy of mention for it is an imposing structure in the shape of a Greek cross with a Russian spire. It was built by Swedes who had been imprisoned in Russia, and holds nearly five thousand people. Men and women sit apart during the service.

To an American, fresh from the land of pork and beans, tenderloin steak and apple pie, Swedish food seems strange at first. Probably he has never heard of smörgasbord, and so he has a surprise awaiting him as soon as he enters the dining-room, where, instead of sitting down at once with the family, he is led up to a side-table. Here he sees bread, butter and cheese, as well as numerous small dishes of anchovies, herring, smoked salmon, caviare, and many different kinds of meats, both hot and cold. Each person helps himself to what he may wish and does well to remember that this is just an appetizer and by no means the whole meal!

After the company gathers around the dinner table one of the children, often the very youngest who can only lisp as yet, asks God's blessing on the food, whereupon the gentlemen bow and the ladies curtsey. After the meal one sees another beautiful custom when the children walk up to the parents, kiss their hands, and say, "Tack för maten" (Thanks for food).

In a Swedish peasant's home there are always several long poles attached to the roof on which are strung very thin round disks of a cracker-like consistency. This rye bread is eaten by peasant and King alike. Many of the guests at the Alliance became quite fond of it and more than a few bought a box or two at the bakery to take home. The peasantry eat very little fresh bread as we know it in America. They bake only four times a year and each baking must last three months.

Another very common dish in the Swedish peasant's home is solid sour milk, served also in the hotels as a first course in place of soup. It is eaten by the peasants much as the Italians consume spaghetti, all sitting around a common wooden dish equipped with wooden spoons. Each marks out for himself what he considers his rightful share, after which they set to work and do not move until the whole supply is eaten.

Sweden is a land of plenty to the man who loves his coffee! The peasants drink it as often as five times a day, and it is always served with the freshest and richest of cream. The Swede uses a great deal of sugar and has a strange custom of placing a lump of it between his teeth to sweeten the coffee as it passes into his mouth. They call this "dricka pa bit."

The people are remarkable for their cleanliness, courtesy, intelligence and industry. No one can pay a visit to Sweden, as Baptists were privileged to do this summer, and not feel these qualities in the very air. It was with real regret that we took our leave of these brave and independent people and their land of bright and shining valleys. In our brief sojourn we, too, had learned to love its blue flag with the yellow cross, symbolic of bright skies and golden daylight—that flag for which their honored leader, Gustavus Adolphus, gave his life.

## In the Master's Homeland Vineyard

BY MRS. KATHERINE S. WESTFALL

*Secretary Woman's American Baptist Home Mission Society*



HEN the Woman's American Baptist Home Mission Society was organized forty-five years ago, it was with inspiration and high courage and a true insight into the spiritual needs of our nation that the women chose as the goal of the new organization "Christ in Every Home."

The first settlement on the rockbound shores of New England was born out of a longing for religious liberty and a high purpose to worship God in spirit and in truth. Had every group of immigrants and new Americans been possessed of that same high purpose, how different would have been our nation to-day. Because we have thrown the doors wide open welcoming the people of other nations, many of whom are without a vital faith or life-giving knowledge of the gospel, there is need of carrying to them the joy of knowing that "Christ indeed is born."

Beginning with the work among the American Indians, Negroes and earlier groups of foreign-speaking peoples, we find among the first two the work still unfinished. With the new and greatly increased immigration from Southern Europe, the task among the latter is ever greater.

The largest contribution that can be made to the Negro is to further to the extent of our ability an adjustment of race relations on the basis of brotherly goodwill instead of force and violence. By many this is believed to be the acid test of democracy and Christianity in America to-day.

Our Society is serving the Negro along two distinct lines. Its teachers in the thirteen fine schools in the South are making a valuable contribution to the education of Negro boys and girls and young people. In the grade schools the high standards prepare the young people to enter the secondary schools, and many of the best students in our colleges have been trained in our lower grade schools. Good normal courses are offered and scores of the graduates are teaching in the city and rural schools in the South. Almost without exception before graduation the students accept Christ and enter their life work with the high ideals and purpose which actuate Christian young people. The industrial departments in some of the schools give instruction in home-making, sewing, cooking, poultry raising and gardening, all of which are of much value as the graduates return to their homes and take their places in the community. Missionaries are located in many centers in the South, working in connection with the local churches and conducting Bible classes far-reaching in their influence.

The big new responsibility in connection with the Ne-

gro is in the Northern cities, where the recent Negro incoming has found the cities unprepared for these new neighbors, either in the way of adequate housing and sufficient churches or right social contacts. To help these new arrivals we have increased our number of missionaries among Negroes in the North and have in cooperation with other Home Mission agencies established Christian Centers in four or five of our larger cities. These Centers are closely aligned with the church activities and radiate friendliness and goodwill.

Ever since Roger Williams went into the wilds of New England to carry the gospel to the Indians, Christian forces have continued to give the Bible messages to the Redmen. Yet many thousands have not been reached and there are still pagan Indians within the boundaries of New York State. There are no greater heroines in missionary service than those consecrated women missionaries who have made their homes in the Indian villages and have lived Christ in their midst. Our missionaries are nursing the sick, comforting the sorrowing, teaching the Bible and pointing out the way of life. Among many tribes, under varying conditions, line upon line, the message is given and many have been the souls won to the Master. Our primary schools among the Crows have been of much value and there is reason for gratification over the increasing efficiency of the school

at Bacone, Oklahoma, and the new equipment provided for the Murrow Indian Orphanage. Satisfactory reports have also come from our Orphanage at Wood Island, Alaska, where helpless, homeless little children are cared for.

Visualize, if you can, that long line of foreign-speaking people, men and women and children, which begins at Ellis Island and winds in and out across our land leaving in its wake great groups in our larger cities, many in our industrial centers, some on the plains and in rural villages, and not a few all up and down the Pacific Coast. To a large extent it remains with Christian forces to determine what America will mean to this multitude, and not the least, what this great number of many tongues, of diverse gifts, of unlimited possibilities will mean to the future of our nation. We have that to give them which no other has; they bring to us the brawn and brain that our country needs. Our first service to them is through our missionary's helpfulness to the mothers and babes at Ellis Island, and from this beginning the work widens and our missionaries are stationed in many cities, large and small, touching the women and children in their homes, in schools, in missions, in Christian Cen-



MRS. KATHERINE S. WESTFALL

ters and churches, in a multitude of ways which are the outward expression of God's love and care. In our twenty-five Christian Centers the gospel is taught, bodies are healed through the clinics and little ones are cared for in the day nursery. In the gymnasium, in the clubs and classes boys and girls are strengthened bodily, mentally, socially and best of all spiritually. Christian character building is the cornerstone of every Christian Center.

Through our Christian Americanization Department thousands of the foreign-speaking people are being helped to a better understanding of the ideals of Christian America.

In the West our missionaries and teachers are ready with open hearts to welcome the boys and girls from the Orient, many of whom later return to their native lands, taking the life-giving message of the gospel to family and friends across the sea.

In Mexico our missionaries and teachers have upheld the vital truth for many years. Two fine high schools with a number of primary schools are reaching the boys and girls in the land where one of its leaders has said, "Give us books instead of bayonets, teachers instead of soldiers, and Mexico will be a strong nation." Our nurses are helping to make the Baptist Hospital in Puebla, Mexico, the best in our sister Republic.

The missionaries in San Salvador and Nicaragua were our first messengers to Central America. But they were soon followed by missionary teachers, for it is only as we give an education to the children of the believers and those who come to our mission that we will be able to build up a strong church. Our fine school in Santa Ana is overcrowded, a day school has been opened in Salvador, the capital, but we need a secondary school for boys and girls, with a Bible Training Department to prepare young men and women for service in our various missions.

In Managua, the capital of Nicaragua, is our fine school which is considered the best in the country. Ex-

cellent work is being done by the teachers and it needs increased equipment and a larger force of teachers to meet the needs of our growing mission. Primary schools in a number of other cities and villages are supplementing the school in Managua. This we are doing, but it is wholly inadequate in these republics for which Baptists have the sole responsibility.

In Cuba primary schools are a supplement to the work of the churches, and at El Cristo excellent secondary training prepares young people for Christian leadership.

In Porto Rico the missionaries in the larger cities are helping to build up the work of the churches through well organized Bible schools, teacher training classes, Bible instruction, and house to house visitation. Our new Christian Center in San Juan is reaching a large number in the community, through the primary school, the industrial department, the Bible and Daily Vacation Bible School.

Our Hostel at Rio Piedras, located across from the University of Porto Rico, opened this fall most auspiciously, with a few students in the missionary training department and a number of girls in residence, attending the University.

The Baptist Missionary Training School in Chicago, with its well-rounded curriculum, is graduating each year well equipped consecrated young women who have dedicated their lives to Christian service. In addition to the class-room instruction, Chicago offers an unrivaled clinic for practice work, and the students in our school have a wide scope for missionary activities, conducted under the supervision of experts. With such training they are well qualified to enter missionary service.

In every one of our fields and stations there are wide open doors, doors beckoning us to enter and take possession, to touch more lives, to teach the old, old story simply and with conviction. *God's* work is unlimited. We limit the results when we limit the number of our missionaries.



A DOMESTIC SCIENCE CLASS AT THE BAPTIST MISSIONARY TRAINING SCHOOL IN CHICAGO



MABIE MEMORIAL WITH BUDDHIST TEMPLE IN FOREGROUND



MABIE MEMORIAL IN RUINS

## The Aftermath of Quake and Flame

BY WILLIAM AXLING, D.D., OF TOKYO

**T**HROUGH the combined work of earthquake and fire 67 per cent of Tokyo's map was blotted out, 638,525 houses were destroyed, and 1,356,740 people made homeless. Throughout the whole devastated area 1,569,743 houses were destroyed leaving a host of people, still unnumbered, without shelter. The tragic list of casualties is still incomplete. The known dead for Tokyo and suburbs alone is 119,208, the wounded 33,984, and the missing 17,366.

Yokohama with a population of 350,000 was utterly wrecked by the earthquake and then wiped out by the fire. Although seven weeks have passed since that dark September day, the roll of casualties here is still in the making.

Nothing but fire-swept debris marks many of Tokyo's once busy bustling industrial and commercial centers. Out of 28,274 factories in greater Tokyo 13,063 were destroyed. The loss of the city's commercial and industrial firms totals \$1,119,325,000. This paralysis of industry and trade has thrown 400,000 people out of work and added unemployment to their loss of home and personal property. Japan's total losses in the earthquake zone leaps across the \$5,000,000,000 figure.

Notwithstanding the fact that some 600,000 refugees have fled to other cities and the country districts, there still remain 800,000 people in Tokyo and its suburbs who are dependent upon relief measures for housing, clothing, bedding and food. The situation for Yokohama's refugees population is even more desperate.

Rough lumber shanties are springing up over the destroyed districts like Jonah's gourd. For the multitude who cannot even build a shanty, the government is erecting temporary barracks in different sections of the devastated area. In these barracks each family is crowded into a 9x12-foot room. Rice is rationed out to the refugees daily and every third day a can of milk is given out for children under five years of age and for invalids.

The cataclysm swept away 70 church buildings, and scattered their constituency. A large number of Christian social service centers, the Y. M. C. A., the Y. W.

C. A., the Salvation Army, the American Bible Society, and other Christian agencies, lost their working plants. A dozen Christian educational institutions were wholly or partially destroyed. Materially it will take millions of money to put Christian institutions back on the map of Tokyo and Yokohama. While Christian leaders and Christians suffered the loss of homes and property in large numbers there were remarkably few deaths among them. The Christian man-power remains practically intact as an incalculable asset for the work of building up a greater and more efficient Christian movement in the ruined regions.

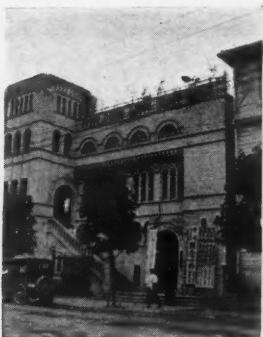
Baptists and Baptist institutions stand near the top of the list of heavy losers. The Mabie Memorial School in Yokohama is a sad and sickening wreck. While only three out of the 546 students are known to have lost their lives, 30 are still missing. One hundred and ninety-two students were made homeless. In the families of the students there are 29 known deaths and 117 members of their families are still on the missing list. The Tokyo Misaki Tabernacle was completely gutted. The Sarah Curtis School plant, the Shiba, Kyobashi and Fukagawa churches were burned. The newly built Yotsuya church building and Scott Hall at Waseda University were badly damaged. The just completed Yokohama Memorial Church was gutted and the Business Men's Dormitory and English Night School buildings were burned.

With one exception the pastors of the destroyed Baptist churches, 302 of their members and hundreds of their constituency were burned out and scattered to the four winds. Pastor Sawano, one of our pioneer preachers, and Professors Yuza and Ohashi of the Mabie Memorial School lost their lives. The Wynds, Holtons, Gressitts, Fishers, Covells and Toppings lost their homes with all their contents. Misses Carpenter, Russell, Newbury, Acock, Kludt and Jenkins lost everything. What little property remains will need extensive repairs. Over \$500,000 will be needed simply to put our work back on the old basis.

Kanda ward was the first section swept by the fire,



TOKYO TABERNACLE AS IT STANDS IN RUINS TO-DAY



TOKYO TABERNACLE  
A BEAUTIFUL TEMPLE



INTERIOR TOKYO TABERNACLE FROM THIRD FLOOR AFTER THE FIRE

and the Tokyo Misaki Tabernacle was one of the first Christian institutions attacked by the flames. In an incredibly short time it was gutted. The partitions, floors, everything burnable was madly devoured. The fireproof glass in the windows melted like snow. Even the contents of the safe were transformed into ashes. The reenforced concrete walls, floors, stairways and roof, however, withstood the wrenching of the earthquake and the baptism of fire. With this gutted shell of a building as our only asset we plunged into the work of relieving the multitudes in distress. The building was cleared of debris and turned into a refuge for the homeless. At present 60 families are sheltered under its roof. These will be increased to 300 people. We secured from the Japanese authorities a large portion of the American relief supplies and became one of the distributing centers for food and clothing.

The city turned over to us the feeding and clothing of our section. It also entrusted to us the milk distribution for the infants and invalids of half of our ward. In this way we are now ministering to 100 families outside of the building. The front entrance and gallery were turned into a free dispensary and emergency hospital and a physician and two nurses were added to our staff. An average of 95 people a day are availing themselves of this phase of our ministry. A free day nursery, free kindergarten and free legal advice bureau have also

been opened. One corner of the lower floor has been shut off with rough boards, and here dismayed, discouraged human hearts are brought face to face with the great Healer and Helper.

In spite of its wretched condition the Tabernacle and its staff are functioning as a rallying center for their stricken community, trying to inculcate a morale and contribute their bit toward the material and spiritual reconstruction of the ruined capital.

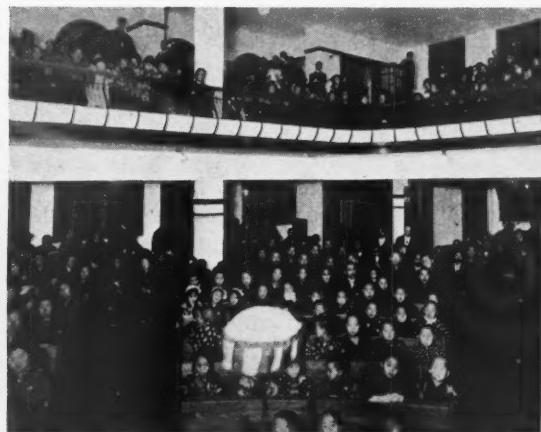
Tokyo, the proud metropolis of the Orient, is dazed but not dead. Her people are suffering but their spirit is unbroken. With amazing courage they are facing the future. They are determined that a greater and better Tokyo shall rise up out of the quake-shattered and fire-swept debris.

America's quick and whole-souled response has profoundly touched the heart of the Japanese people. It will be strange indeed if this does not inaugurate a new and happier day in American-Japanese relations. The response of Christian America to the task of Christian reconstruction in this Empire must be even more speedy and hearty. We are challenged to turn this blow into a blessing and seize this opportunity to make a great forward drive for Christ and Kingdom building in this land. Defeat has no place in the Christian program. The future is God's and is as big and as bright as His purpose.

*NOTE WELL THE SPIRIT IN THOSE CLOSING SENTENCES FROM A GREAT HEART*



PRINCIPAL SAKATA POINTING TO SPOT WHERE TWO TEACHERS LOST THEIR LIVES



TOKYO TABERNACLE INTERIOR AT A SUNDAY SERVICE



## THE EDITOR'S POINT OF VIEW



### Happy New Year!

Is there anything we can do that will make the New Year significantly and unusually happy? Is there some way whereby we can really start the year along new lines of mental and spiritual development which will make for true happiness?

We suggest, in reply to these questions, a study of the Bible. Why not find out how much or little we actually know the Bible, which is the divine source of our knowledge of God and His manifestation in Christ, as well as the rule of our faith and conduct? Is the charge true that while Christians have never professed more strongly their belief in the Bible, they have never been more ignorant of its contents and meaning? Certainly it will not be denied that common ignorance of the Bible was never more appalling or menacing to our future as a nation.

Here then is something we can do to make this New Year significant. We can grow in grace and in knowledge of the truth by a real study of the Bible. Not by reading books about the Bible, but by reading and study of the Bible itself, with constant prayer for the Spirit's enlightenment as we seek to understand the Word of God and appropriate its truths to ourselves.

Of course this does not mean a perfunctory reading of a few verses or a chapter a day, or any other mechanical method of Bible reading. It means Bible meditation, search into the profound truths of the Scriptures, a growing familiarity with the words of Him who spake as never man spake, a quickened consciousness of His presence in saving grace, a deeper content in prayer, a new joy in discipleship. Such Bible study is the opening of the life to the Holy Spirit for teaching, illumination, inspiration, direction. It is necessarily infused with the missionary spirit, since the religion of Jesus Christ is intrinsically missionary.

Make this a Bible year, and it could not be a year of regret. Rather, at the close, it would almost certainly be set down as one of the happiest of years. So that in the suggestion, we are wishing you sincerely a Happy New Year!



### A High Purpose Achieved

Those who read the pages in this issue which give impressions and reports of the Bible and Missionary Conferences will note how constantly the emphasis is put upon the spiritual character and power which made them so refreshing and productive. Praise is lavished upon the teams, which called into this high service a large number of denominational leaders; and the significant thing is that the tributes unfailingly mention the spiritual quality of the messages brought and the quickening influence of the Bible expositions. President Million of Des Moines College, says, "I have never been among a group of people in which there was so great

unanimity as to the benefits received. We all seem to feel that it was not the money goal that was uppermost in our minds any of the time, but the spiritual benefits and deepening of conviction, and the feeling of evangelistic conquest that is to come as the harvest we are reaping and shall continue to reap." This expresses the common feeling.

Dr. Watson says of the Seattle Conference, "Prayerful, spiritual and evangelistic atmosphere maintained." This was true of all; and the result is that from one end of the country to the other the denomination has felt the impact of a vitalizing spiritual force and the generating of a new power for consecrated service. Dr. Gleiss of Detroit thus expresses his conviction: "Every session was vibrant with spiritual power. The Conference should result in more consistent Christian living, many conversions, more interest in Kingdom affairs, and enlarged gifts for missions. It is a long time since we have had any series of meetings with the spiritual fervor flowing at as high a tide."

This was precisely what the leaders who projected these conferences designed and desired above all things. With this in view the teams were selected, the set-up pastors and secretaries chosen, and the program topics arranged. The preparations were undertaken from the first in prayer, and the prayers of all the people were asked, so that the campaign was not made in dependence upon human agencies and abilities, but upon these plus the power of God promised to those who seek it in faith believing. No attempt was made to conceal the truth that one of the essential aims of the conferences was to enlighten our people concerning the financial plans and goals of this closing year of the New World Movement, so that they might go forward in the light of all the facts of achievement and failure, discouragement and encouragement. But it was, on the other hand, made clear that the only hope of success this year or any year lay in the deepening of the spiritual life of our churches, the imparting of a new vision of our task as part of the Divine purpose for the world's redemption through the Gospel of Jesus Christ, and the creation of such an atmosphere of faith, hope and love as should stir the souls of the people to rise up and finish the work to which we have set our hands. In other words, the dependence was placed absolutely on the spiritual power of the conferences to create a consciousness of obligation, responsibility and loyalty strong enough to carry the denominational plans to completion.

According to the reports the conferences succeeded in this high aim. They brought not only accurate knowledge, dispelling misinformation and misconception, but they changed the attitude, challenged the courage, created a warm Christian atmosphere, and generated spiritual power. This renders possible all necessary subsequent efforts. This is it that has made the conferences of inestimable blessing to the churches and communities which have through them been inspired to know and do the will of God, and been led to realize in larger

and deeper measure the joy and life-giving power of His presence.



### A Surprise Worth While

One of the positive benefits of a Church School of Missions is that it tends to induce men in our churches to read a missionary book, and thereby introduce themselves to a great surprise—that of discovering that a missionary book can be intensely interesting. It is a forward step, moreover, to get people to reading any worthwhile book. Reading is not a lost art, but is very largely a neglected art so far as good literature is concerned. Test it out among your acquaintances, and see if the average man is not satisfied with reading the daily paper and occasionally a popular magazine. But the man who is satisfied with that simply puts a mental vacuum sweeper in the place where his mind ought to be. He is content with intellectual evaporation instead of the intellectual expansion which marks a rightly developing life.

Frequent testimony as to value received and inspiration given comes from laymen who have been led through the mission study classes to read such thoroughly informing and fair text-books as Galen Fisher's *Creative Forces in Japan*, which puts fact and truth in place of the mischievous, war-inciting propaganda sedulously circulated by interested papers and parties. If we are to have an intelligent citizenship, prepared to meet the international issues sure to arise, our Christian men must become acquainted with world peoples and conditions, and not rely upon the daily newspapers for either facts or opinions. In the light of an unparalleled calamity, now is the time to study the Japanese people seriously. Our laymen who do so will get results as beneficial as they may prove unexpected. And what is true of the books on Japan is equally true of the books generally which are issued in the interest of missionary education. The literature of missions now forms a class by itself of very high merit.



### National Thrift Week

Last year we told our readers something about National Thrift Week, a movement that originated in the Industrial Department of the Y. M. C. A., and has for five years now been growing in public favor, meeting with hearty cooperation from chambers of commerce, bankers' associations, civic clubs, and community programs. Making Benjamin Franklin's birthday the beginning of Thrift Week was a happy thought, and the institution of a Family Budget was another.

The churches have every reason to be interested in this movement for genuine thrift, for practice of thrift by the members would do much to solve all financial problems. This would of course affect the missionary societies, together with the local church interests. Thrift savings might well be invested in missions. We are glad that the Stewardship Commissions of the leading denominations have recognized the values inherent in the movement and joined forces this year in the production of the "Budget Book with a Conscience." This was prepared under the joint auspices of the United

Stewardship Council of Churches in U. S. A. and Canada and the National Thrift Committee of the Y. M. C. A., thus making it a cooperative movement. We hope our churches will heartily enter into Thrift Week, which comes January 17-23 this year. The "Budget Book with a Conscience" was prepared by David McConaughy of the United Stewardship Council. It differs from its four predecessors radically in putting Giving first, Saving second, and Spending third, the third being regulated by the other two. This is a striking point of departure. The introduction is a very strong stewardship argument and appeal, treating of the principles of God's ownership involved, man's accountability as a partner with God, acknowledgment by offering and worship, and using the whole income as a trust. This lays the solid foundation for putting giving first. There are directions for making a family or individual budget, and a record book for each month of the year. Send ten cents for a copy to your denominational headquarters and see what there is in it. Pastors certainly would do well to interest their people in a movement like this, which makes for a sane and saving as against a recklessness and rash use of income. The churches should not lag behind the forty-seven leading civic, industrial, educational and religious organizations which have endorsed National Thrift Week and are cooperating to make it nationally effective as an aid to success, happiness and prosperity. Thrift and tithing are twins in the psychological family.



### A Regretted Decision

The Committee of Nine which is preparing the plans for carrying forward our cooperative missionary work after April 30, 1924, met in Chicago on December 4, and spent the entire day in discussing different phases of the plans for the new period. Much important business was transacted which will be presented to the Convention at Milwaukee. Dr. Aitchison was present and made a statement which the Committee received with the deepest regret. Dr. Aitchison stated that he had come to the conclusion that he could not permit his name to be considered in connection with the leadership of the new program, and felt that in view of all interests concerned it was wise to make this fact known to the Committee of Nine charged with the responsibility of formulating the plans for the inauguration of the work of the Board of Missionary Cooperation:

The Committee was deeply concerned with the announcement and after long discussion sent a sub-committee to take up the matter with him. This committee learned that Dr. Aitchison had come to his decision after long consideration and much prayer, and that his decision was irrevocable. The Committee learned this with deep regret for it believes that there is no man better qualified to lead us forward in the new program. He has done a marvelous work during this long period of the New World Movement and won the confidence of the denomination in a most remarkable way. But in view of his own statement the Committee was compelled to make the announcement to the Administrative Committee.

Dr. Aitchison will continue his leadership of the New World Movement until the close of the present fiscal year and until after the Convention in Milwaukee.

## NOTE AND COMMENT

¶ The irresistible little fellow who smiles "Happy New Year" on our cover is the son of Rev. A. S. Adams of Hopo, South China. He is older now, for the photograph was sent by his father two or three years ago, and has been kept for such use as this. The dog adds the final touch necessary to the perfection of effect. Mr. Adams, by the way, is a skilled photographer, and our readers are indebted to him for many fine pictures. More are to come. Photography runs in the family, for his brother Archie in West China is also an adept with the camera. December issue had some specimens of his work.

¶ Eight months of the fiscal year gone! Four months remaining in which to close the record of the New World Movement, the most adventurous undertaking in our denominational history. These should be months of persistent and strenuous effort, for there is very much at stake. The results will be felt literally around the globe. They will not only affect our churches and missionary enterprises at home, but also the lonely missionary on the farthest outpost in Asia and Africa, and every station in every land.

¶ Study the two posters, one on page 26, the other on the last cover page. There is no doubt about the truthfulness of that handwriting on the sky. Assuredly we can do it—if we will. The half finished structure tells the story strongly. Then that striking scene of the three crosses, with the inscription which touches the heart! Of course there is no intention to compare the tasks. The thought rests on the word "finished." The artist has suggested powerfully the idea of divine obligation which rests upon every true disciple and follower of Christ to finish the task assigned to him.

¶ Some new home mission literature includes "America is Good to Me," by Rev. Angelo DiDomenica of Philadelphia; "Earning the Name of Community House," by Rev. John M. Hestenes, the Director of Christian Centers; "Better Indian Babies," by Coe Hayne; and "With Mexicans this Side of the Border," by Rev. E. R. Brown. Makers of programs will do well to secure these for use. They are free, and may be had by application to the Baptist Literature Bureau, 276 Fifth Avenue. The new Catalog of Missionary Literature is out and may be had free of charge. This shows the remarkable development in this department, and should be in the hands of pastors and missionary leaders. That would save much correspondence and delay in getting desired information and publications. For Catalog and all literature apply to the Baptist Literature Bureau, 276 Fifth Avenue, New York, or to its branch depositories, 700 Ford Building, Boston, 143 No. Wabash Avenue, Chicago, or 504 Columbia Building, Los Angeles.

¶ The annual meeting of the Home Missions Council and the Council of Women for Home Missions will be held in Atlantic City, Monday, Tuesday and Wednesday, January 14-16. The theme will be "Working Together." The reports and addresses will show what the Protestant denominations have been doing together in the past year. Chalfonte-Haddon Hall will be headquarters. The first session opens Monday at 2:30.

¶ President Corwin S. Shank of the Northern Baptist Convention, has been requested by the Board of Managers of the Foreign Mission Society to visit Japan as a fraternal messenger from our own people to the people of Japan in the hour of their great calamity. He will carry the greetings of our people to the Japanese in general, to the Christian forces especially, and to the Japanese Baptists in particular. In making such a visit he can render a service of large significance. Japanese diplomatic representatives who have heard of the invitation are urging Mr. Shank to make the trip and have offered to lay before the Government offices in Tokyo the purpose of his visit. Those who were in Stockholm at the Baptist World

Alliance, and who attended the great meeting in the Cathedral when a wreath was placed on the tomb of King Gustavus Adolphus, were delighted at the service rendered by Mr. Shank and the address he delivered on that occasion. Perhaps nothing which occurred in connection with the meeting of the Alliance at Stockholm made a deeper or more favorable impression on the Swedish people than this honor paid to the greatest of their Kings.

¶ The late publication of *MISSIONS* in recent months has been a cause of disappointment to our readers and of distress to us. We have moved the date of going to press forward and made arrangements whereby we expect this year to have the magazine in the possession of the farthest-away subscriber in this country before the first day of the month. This is going to be the banner year in promptness of issue if such a thing is possible.

¶ While not laying down a hard and fast rule, since no one can foresee what special subjects may arise to demand immediate attention, we plan to give special features this year as follows:

February—Publication Society Centennial Celebration.

April—The New World Movement's Close.

May—Pre-Convention Issue.

June—China, topic of the Foreign Mission textbooks.

July—Northern Baptist Convention.

September—The Race Problem—Topic of the Home Mission textbooks.

¶ The *Annual of the Northern Baptist Convention for 1923*, with report of the Atlantic City Convention of May 23-29, makes a formidable volume of 713 large octavo pages, including index. Readers may safely accept Secretary Levy's prefatory statement that it contains a wealth of information and will prove a valuable book of reference. The Convention Minutes fill 226 pages. The Convention Section with its special index covers 360 pages. The Reports of the Cooperating Societies fill the second half. The Recording Secretary, Dr. Maurice A. Levy, and his associates, Drs. Ashworth, Gallup and Wright, have done their work with customary accuracy. No one can lift this volume without realizing that he belongs to a denomination which carries weight—at least in its Annual of activities.

¶ The Week of Prayer should receive more than ordinary attention in our churches this year. It is not a matter of program or topics but of great longing and heart desire on the part of the members for the outpouring of the Holy Spirit in revival power. The Bible and Missionary Conferences have prepared the way. There is no surer means of bringing spiritual blessings at home than by engaging in special prayer for the missionaries in all fields.

¶ Dr. Charles A. Brooks has resigned as Secretary of the Department of City and Foreign-speaking Missions of the Home Mission Society in order to become pastor of the Englewood Baptist Church of Chicago. Health and imperative sense of duty made the resignation irrevocable and the Board regretfully accepted it. Of Dr. Brooks' inestimable service more will be said later. The loss to the Society and the foreign-speaking work is very great.

¶ Of the recent Congregational Council the *Congregationalist* says editorially: "From the keynote to the closing note, in the atmosphere of the committee rooms, and of streets and corridors, in the things on the program and in the things 'not on the program,' was the dominant sense of the living, quickening, impelling spirit of the ever-present Christ, 'the same yesterday, today and forever' in His power to lead and to save." The Commission on Missions recommended a central board to act in the single sphere of promoting income. This would correspond to our General Board of Promotion. The Commission found encouragement in the fact that the churches "came within striking distance" of the five million dollar annual goal set four years ago. It was a significant meeting, marked among other things by the announcement that President Coolidge had become a member of the First Congregational Church of Washington on the first Sunday after he arrived in the Capital as President.

## Greater New York as a Mission Field

BY STANLEY B. HAZZARD



THE Baptist City Mission Work in Greater New York is carried on by two Standard City Mission Societies—the New York City Baptist Mission Society for the Southern New York Association and the Baptist Church Extension Society of Brooklyn and Queens for the Long Island Association. Each Society has its Board of Managers, but there is one staff and office force. Dr. Chas. H. Sears is the Executive Secretary of both Societies. Each Society has its Woman's Auxiliary, charged with such departments as women and children's work, Bible Industrial Schools, and supervision of the activities of the women missionaries. Miss Grace Daland is the Executive Secretary's Associate for this department. Other Departments, with a director responsible to the chief executive, are: Metropolitan Board of Promotion, Dr. Edward C. Kunkle, director; Department of Properties, Rev. F. Albert Cunningham; Department of Church Extension, Rev. Robert V. Russell; and Department of Religious Education, Rev. Stanley B. Hazzard. To each Society there is a delegated body from every Baptist Church in the Association, so that the missionary work of Greater New York represents the Baptist Churches of the Metropolitan Area, working together at its local missionary task.

First, there is the problem of the "down-town" church, such as Mariners' Temple, the Second Avenue Baptist Church, or the Judson Memorial. These and others have been great churches in days gone by, but with the moving away of the old constituency through the growing of the city, and the changing of population through the coming of the foreigners, these churches have been forced to look to the denominational agency in the city, first for assistance, and then for maintenance. The neighborhoods in which they are located have become increasingly more populous, and as Baptists we have been loath to close or even move the churches. Their program has been widened to meet the needs of the new community and an increased emphasis placed upon evangelism and religious education. For instance, if one were to drop in at the Second Avenue Baptist Church (Baptist Tabernacle) for a few moments some Sunday, he might be disappointed at the small group at worship; but if he remains all day, he will witness a great number of young and old, coming and going in small groups, for at no time during the day do those old halls cease to ring with songs of praise in many different tongues.

This, then, brings us to another problem of the city,

namely, providing opportunity for worship to the many different nationalities. New York is 78% foreign, 33% foreign-born. Here a few of the most recent figures (1920 Census):

Russians.....	479,765	Hungarians.....	64,310
Italians.....	388,978	Swedes.....	33,703
Polish.....	145,679	Czechoslovakians.	26,437
Austrians.....	126,579		

Fifty years ago there were 34 national groups in New York. To-day we have 74. Fifty years ago what immigration we had represented English, Irish and Scandinavian, or Protestant and Catholic countries; to-day it represents chiefly Italian, Polish and Russian, or Catholic and Jewish countries. Baptists in Greater New York have not been unmindful of this great responsibility; in fact, they face it as a challenging opportunity, and to-day we have 10 Italian Baptist Churches, 6 German, 3 Swedish, 2 Hungarian, 1 each Russian, Polish, Swede-Finn, Norwegian, Lettish, Estonian, Czechoslovak, Ukrainian, and 4 Chinese Sunday schools. Practically all of the services for adults are conducted in the foreign tongue, but the work among children is done mostly in English. Each of these churches has its own foreign-speaking pastor, and most of them have a missionary, several being foreign-speaking also. All foreign-speaking work is maintained

through the cooperation of the American Baptist Home Mission Society participating in salaries of the ministers.

### OTHER MISSIONARY EFFORTS

Still thinking of our foreign-speaking neighbors, there are multitudes who, coming out from under the oppression of state churches, want to be entirely free from the Church. To reach them, these two City Mission Societies put forth other efforts. First, there are the *Open Air Evangelistic Services*, held as long as the weather will permit, on the church steps and on street corners. These services are conducted in many foreign tongues, as well as in English. Tracts and single Gospels are distributed freely. A Gospel service for the men of the Bowery is held at Mariners' Temple six nights a week. Second, there is the work of *Christian Americanization* done by two secretaries, one for each Society, who through their own classes in the various mission centers, and through a host of volunteers from the Baptist Churches going into the homes, teach English to the newly-arrived immigrants. This friendly helpfulness often opens the



"OUR CHIEF," CHARLES HATCH SEARS



FIRST ESTHONIAN BAPTIST CHURCH  
UNDERSTOOD TO BE THE ONLY ESTHONIAN CHURCH  
IN AMERICA



SCHOOL OF WEEKDAY RELIGIOUS EDUCATION,  
GRACE CHURCH, BROOKLYN



NEW HUNGARIAN MISSION AT GREENPOINT

way for the presentation of the Gospel, and the introducing of many to the life of the Church. Third, there is the *Christian Center*, or Community House, of which we as Baptists have four in Greater New York: Judson Neighborhood House, Emmanuel House, Strong Place House, and Riverdale Chapel. A Christian Center is a building without the semblance of a church, given over to Christlike ministry. It is closely connected with the church from which it takes its name, and to which it leads its interested and sympathetic following. Some of the activities conducted in a Christian Center are:

Kindergarten, Day Nursery, Boys' and Girls' Clubs and Classes, Gymnasium, Reading Room, Sunday Schools, Vacation Bible Schools, Week-day Schools of Religion, Service of Worship, Mothers' Meeting, Prayer Meeting, English Classes, Family Night, Missionary Meeting, Fresh Air Work, and Industrial Bible Schools. The work at these Centers, as well as the work of all women missionaries in Mission Centers, is maintained through the cooperation of the Woman's American Baptist Home Mission Society.

#### EXTENSION AND EDUCATION

The two City Mission Societies are alert to the religious need of new and growing communities. Here, calling upon the Baptist families moving into a new community, a Baptist Church is started and assisted until it reaches self-support. At present there are five such church-extension enterprises in progress.

Through the cooperation of the American Baptist Publication Society there is a Department of Religious Education for the Greater City, with a director at the head. This department is responsible for work done in the Sunday school, Weekday Schools of Religious Instruction, Church Vacation Bible Schools, and Young People's Societies. It provides training institutes for Sunday school officers and teachers, and church workers in general, and summer assemblies for young people; and also assists in securing opportunities of service for Baptist students studying in the city (especially theological students). At present there are 27 such students at work, with a small remuneration for their services, among boys and girls, in the field of religious education and club and class work. Four scholarships of \$600 a year for two years are also available for Baptist young women, holding the A. B. degree from a *bona fide* college, who wish to work for the Master's Degree, in the Faculty of Religious Education at Teachers' College (Columbia University), in preparation for denominational service at home under one of the

January, 1924

## MISSIONS

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Home or City Societies. The Young Women's Committee of the Woman's Auxiliary arranges an annual reception for all Baptist college and university students in the city.

**CHILDREN'S WORK**

Special emphasis is placed upon Children's work, which is planned and carried on jointly by the Woman's Auxiliaries and the Department of Religious Education, through the women missionaries and the student workers. The value of this beautiful ministry to boys and girls of our great city by consecrated young men and women cannot be estimated, as it works itself out along the lines of evangelism, patriotism, industry, song and play. Hundreds of clubs and classes for boys and girls are conducted every week—gymnasium classes, cooking classes, sewing, housekeeping, games, pageants, W. W. G., C. W. C., Girl Reserves, Christian Citizenship, Training, etc. There are also two Baptist Fresh Air Homes—"Old Oak Farm" and "Sunshine Acres" (the latter maintained by the Y. P. B. U. of Brooklyn and Queens), where about 1,200 needy children from the Baptist Sunday schools receive a two weeks' vacation in the country, without any cost to themselves or their parents.

**CITY MISSION WORKERS**

To carry on this missionary work in the Metropolis, there is a splendid corps of staff and field workers as follows: 6 staff officers, 7 office force, 11 English pastors, 18 foreign-speaking pastors, 2 Americanization secretaries, 21 women missionaries, 6 missionary kindergartens, 10 special women workers, 27 student workers (4 fellowship students)—108 in all. These workers assemble annually at Old Oak Farm (the Baptist Fresh Air Home at Somers, Westchester County, New York), after all the children have returned to the city, to enjoy a ten-days' rest and vacation period in the country, which sojourn is followed by a three-days Workers' Conference in preparation for the fall and winter work. There are also fall, winter and spring Workers' Conferences in the city for the discussion of field and administrative problems. The local staff in each one of the 25 Centers holds a weekly conference.

Should Baptists from other parts of the country, and also from other countries, visit New York, let them not think they have seen New York when they have taken the various trips about the city in the sightseeing buses, but let them come to the office of these two City Mission Societies (276 Fifth Avenue) and ask to be conducted on a tour of Baptist City Mission work. They should ask to visit Grace House, where many of the women missionaries



A MISSIONARY'S DAILY STREET CONTACTS

OPEN AIR EVANGELISTIC SERVICE, DIETZ MEMORIAL  
ITALIAN CHURCH, BROOKLYNDAILY VACATION BIBLE SCHOOL  
BIBLE STORY PERIOD  
STRONG PLACE BAPTIST CHURCH, BROOKLYN



ITALIAN CLASS WEEK-DAY RELIGIOUS INSTRUCTION, BROOKLYN

live; the Hungarian Girls' Home; the Judson Health Center; the two Baptist Homes for orphans; and the two Baptist Homes for the aged. It will prove to be intensely interesting and highly instructive, and will send one away with an inspiration and a blessing.

#### THE MAIN OBJECTIVE

The ministry of an organization such as this changes from time to time, but the main objective remains constant. Our method is by *direct evangelism*, by *religious education*, by *social evangelism*—an interpretive Christian ministry, with a distinctive religious objective. Direct evangelism finds expression in each of the churches and missions through regular church services and religious instruction, and through special evangelistic effort in churches, halls, street-corners and parks.

Through social evangelism we aim to reinforce the evangelistic and educational pro-

gram of every church. Social evangelism is based on the *contagion* of personal religion, the inspiration of individual devotion and alertness to employ casual contacts for religious ends. This method is especially needed in cities whose peoples so generally have had no basic religious training, and who in such vast numbers have never known the inspiration of Christian fellowship, have never had opportunity to know intimately even one devout Christian. With this fundamental purpose ever in mind, the *kind* of contact is not so material, so long as it is helpful and meets a genuine need. These contacts include day nurseries, kindergartens, dispensaries, industrial, Bible Schools, clubs, fresh air outings, "family nights," recreational features, and helpful ministry generally—all to interpret the love of Christ and to bring individuals into personal relationship with Him.

MINISTERS AND MISSIONARIES WORKING IN GREATER NEW YORK,  
AT OLD OAK FARM CONFERENCE

JUDSON MEMORIAL CHURCH AND HEALTH CENTER, WASHINGTON SQUARE, NEW YORK



The fathers built this city  
In ages long ago,  
And busy in the busy streets,  
They hurried to and fro;  
The children played around  
them,  
And sang the songs of yore,  
Till one by one they fell  
asleep,  
To work and play no more.

Yet still the city standeth,  
A hive of toiling men,  
And mother's love makes  
happy homes  
For children now as then;  
O God of ages, help us,  
Such citizens to be  
That children's children here  
may sing  
The songs of liberty.

Let all the people praise Thee,  
Give all Thy saving health,  
Or vain the laborer's strong  
right arm  
And vain the merchant's  
wealth;  
Send forth Thy light to banish  
The shadows of the shame,  
Till all the civic virtues shine  
Around our city's name.

A commonweal of brothers  
United, great and small,  
Upon our banner blazoned be  
The Charter, "Each for  
all!"  
Nor let us cease from battle,  
Nor weary sheathe the  
sword,  
Until this city is become  
The city of the Lord.

—William George Tarrant.



MARINERS' TEMPLE—  
A MOTHER OF CHURCHES  
Built in 1795 — Rebuilt in 1844.  
The most down-town Baptist Church in Manhattan.



SALUTING THE FLAG AT OLD OAK FARM  
TEACHING THE LESSONS OF LOVE OF LIBERTY

### Prayers for the City

For the multitudes  
without the restraints and  
the incentives of the Gospel.

Thou alone canst understand the sin, the sorrow, and the suffering of the great city.

Help us to have the compassion which Jesus had for the multitudes.

Help the city churches to be Thy interpreters.

Bless the churches which open doors and



"THE HOME"—OLD OAK FARM

hearts to eager children.  
May the prejudice of race be lost in the heart of Christ.

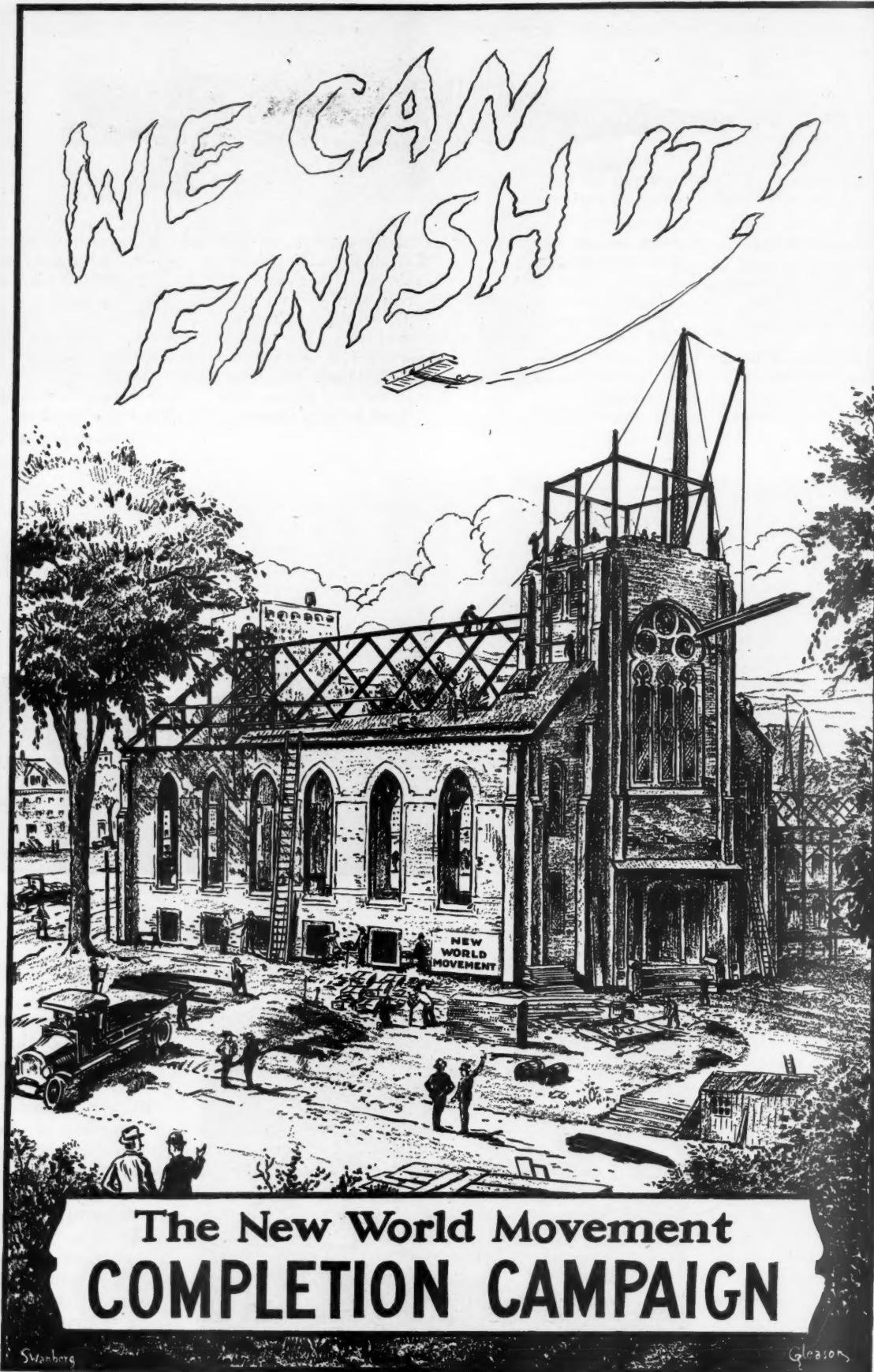
Bless the pastors and missionaries of our foreign-language churches.

May all classes and every race find in Him the way of brotherhood.

May our own denomination meet its share of the great responsibility.

May I this day help some weary worker in a city slum.

—Charles H. Sears.



The New World Movement  
**COMPLETION CAMPAIGN**

ONE OF THE TWO POSTERS ISSUED BY THE GENERAL BOARD OF PROMOTION. THE OTHER IS GIVEN ON THE FOURTH COVER PAGE. EACH TELLS ITS STORY



## The Bible and Missionary Conferences

*IMPRESSIONS AND FIELD REPORTS OF A CONTINENT WIDE CAMPAIGN*

### A Personal Testimony

BY HOWARD B. GROSE

I GOT my positive and personal proof of the value of the Bible and Missionary Conferences by attending and participating in four of them as a member of the New England District Team. I can only hope the experience was as satisfactory to the thousands who registered and shared in the sessions as it was to me. The common expression of opinion was that the conferences accomplished their spiritual and informational object—to make clearly known what our denomination has done, is doing, and plans to do in closing the New World Movement period, leaving the facts to remove misconceptions and move to action; to fortify the heart with the truth drawn from the Word of God; and to quicken the sense of God's presence and power. I am certain that the earnest men and women who met, conferred, prayed and meditated together about the things of the Kingdom, who opened their souls to the Master and had sweet fellowship with Him and one another, were not the same when they went away as when they came; and the churches to which as pastors and members they belong will long feel the influence of it. The large attendance of laymen was a notable feature. There is no question that the conferences have been of immeasurable value. They created a new denominational attitude and spiritual atmosphere.

As for our team, whose makeup will be told by Dr. Brooks, if any district had a better one, of course the Editor could not be expected to admit it, nor had he any direct way to find out. But that all were good—each indeed the best in each district's judgment—is the unanimous verdict. Doubtless all were marked, as was ours, by unity of aim and spirit, fervent prayerfulness, sincerity, straightforwardness, harmonious teamwork, and deep desire to be greatly used in a great cause for the

glory of a supremely great Master and Lord. If the delegates received as rich blessing from the conferences as the team members did from their association in service and their Christian fellowship with the leaders in the churches, then all have reason for profound thankfulness to God and renewed hope for the future.

Our parts were clearly defined, and remained unchanged throughout the series, which covered Bangor and Portland in Maine, Providence in Rhode Island, and New Haven in Connecticut. The team leader gave the keynote address at the opening session, presided and kept things moving smoothly and promptly, led the discussion on the local church and its effectiveness, told the story of the New Home Missions, had charge of the general luncheon groups, sounded the closing note of victory, and infused the whole program with his contagious enthusiasm. He says he had a model team, and the team says it had a model leader, so all are agreed and happy. It fell to Dr. Aitchison naturally to state the case frankly and fully for the New World Movement in the light of achievement, and to discuss all matters and answer all questions. This he did in a wise and masterly way. Many things previously misunderstood were understood aright by the people when he got through, and the satisfaction was fine to see—for there is no doubt at all, as Dr. Aitchison always declares, that when our people know the facts they are ready to respond. Dr. Franklin presented the situation of the Foreign Society, as did Mrs. Abernethy and Mrs. Bloomer that of the Woman's Foreign and Home Societies, and Dr. Brooks the Home Missions—so that the missionary needs and deeds and plans were fully set forth. And then Dr. Witter in his own inimitable way put on the "rousements" with his thrilling story of the personal evangelistic work among the students in Assam. Mr. Scott gave a business man's view of Christian stewardship, and it was mine to speak for religious and

missionary education and our present-day excellent missionary literature. Then Mr. Phillips, with his penetrating interpretation of the Scriptures, brought a benediction and spiritual uplift to the day sessions, an influence cumulative in power to the close. This was our personnel in Maine. When we reached Rhode Island Mrs. Montgomery relieved Mrs. Abernethy, and Miss Burrall took the religious education and stewardship phases of the work.

This outline indicates the subjects that were treated and discussed, a good share of the program being given to conference. All the programs were practically the same. There was always the Woman's meeting on the first afternoon, with Loyalty Luncheon at six, and a popular evening session, closing sometimes with the missionary drama "On Trial." This was done by local talent, and at Bangor, the only place where I saw it, the impression made was very deep, the entire congregation pledged itself to redeem the Baptists of Eastern Maine from the verdict of guilty of neglect to meet Christian obligation to evangelize the nations.

The six sessions of the two following days might be called a continuous performance, for the between-session periods were filled with group luncheons, banquets or suppers, and special meetings, making a strenuous demand on team and delegates. It was surprising to see how the interest held, demonstrating the real power that had been generated. Each session was opened with a fifteen-minute devotional period, and this was mostly given to prayer, another symptom of the prevailing spirit. Earnest speakers met responsive hearers. This was true whether in the relatively smaller conference at Bangor or in the audiences filling the old First Church in Providence. Again and again one felt, if only our denominational gatherings could be in spirit like these, what might we not accomplish for the advancement of Christ's cause.

I enjoyed Bangor especially, partly because it was the first experience, partly because of the environment, and partly because the delegates came from more scattered places and appreciated so thoroughly the opportunity for fellowship and for getting the facts from those who knew them at firsthand. Here we touched more closely the rural churches, something we are striving to do. One of the most satisfactory meetings I had was with a group of Maine laymen, of the stamp that gives strength to any denomination. But I had a good time at all places, and for an Editor, shut away mostly from his constituency, it was a joy to meet and greet the many readers of *Missions* and the many others who are going to be. Everywhere we found that the men who had done the set-up work had done it well and with great faithfulness, so that preparedness of the delegates was largely due to their faithful and self-sacrificing service. I am going to give a list of them for the country in another place, as a small recognition. Rhode Island could not get along without a special vote of appreciation, and a strong bid for the Pennsylvania pastor to regard little Rhody as his state for a by-and-by pastorate—a gentle hint which will not be regarded favorably by the noble church that loaned him for a month to the wider cause. It all goes to show that both through the thorough preparation and the high spiritual character of the conferences themselves our churches have had such an awakening as has not been known in years, and

realized a consciousness of denominational solidarity and strength that presages great things for the future.

I cannot close without a word as to the cordial and gracious manner in which the team was greeted at all places. In Bangor the First and Columbia Street Churches joined as hosts. In Portland the First Church was host, and the Baptist Union of the city gave us a banquet, an appreciated honor. In Providence it was sufficient to be in the venerable meeting house, "built for the worship of God and the holding of commencement in." To see that stately auditorium filled was evidence of the unity of Rhode Island Baptists. At New Haven the Calvary Church was too small at times, and as elsewhere the enthusiasm engendered was not of the kind that evaporates with the occasion. The spirit that moved the people was with the power to will and do. This I believe to be true of all these conferences. They were prepared for and girded about by prayer, and in them all our Lord and Saviour was magnified and His presence manifested.

To be fair to all, in addition to the news reports the team leaders have been asked to give their personal impressions, and these will be found below, together with that of the General Director and Dr. W. H. Bowler, who had general charge of the setting-up campaign, a remarkable piece of work.

### A Record of Soul Stirring

By W. H. BOWLER

"Three hundred young people dedicated themselves for life service at closing session." "Capacity of auditorium taxed every night." "Greatest meetings in our history." These are samples from reports of the Bible and Missionary Conferences. Of course it is impossible to convey in cold print the story of soul-stirring resulting from a new spiritual uplift and a missionary vision. We can only give extracts from the reports that have come in, with some impressions which various people have sent in. Practically all the thirty-five centers have reported that the conferences were the most largely attended and enthusiastic gatherings of local Baptists in their history. From every section of the country the appeal has come, "It was so good, let's repeat it every year."

The five conference teams have all greatly delighted and edified the people. The centers have seemed to vie with each other in declaring that their team was the very best. There has been some surprise expressed that the Northern Baptist Convention had such a large number of strong, inspirational speakers and conference conductors. In every conference center the way was thoroughly prepared for the coming of the team, expectant audiences gathered to hear their messages, and without exception the team members rose to the occasion. Warmest thanks are due to each one of them.

The fact that the houses were crowded every night was very largely due to the new method of working up conferences. For every center a conference secretary was appointed. This man was taken away by loan from a pastoral or secretarial position and sent to a distant city to give his undivided attention to working up a large attendance for the conference and a deep and prayerful advance interest in it. These secretaries, like the

teams, rose to the occasion and carried on such a vigorous and systematic campaign that the conference centers were all spiritually stirred and in a spirit of revival by conference time. The denomination is under a debt of lasting gratitude to these efficient, self-sacrificing conference secretaries. Everybody helped to make the meetings a success. Pastors, city secretaries, state secretaries, prominent laymen and women gave freely of time and effort. *Then, more than all else, the spirit of prayer permeated plans and efforts from the very beginning of the movement until the closing session of the conference.*

### From the General Director

From all parts of the country we are receiving messages of cheer and hearty commendation concerning the Bible and Missionary Conferences. Evidently our people were hungry for just such information, inspiration and spiritual help.

The story of missionary achievements and opportunities presented by those fresh from the fields of service have awakened a new missionary vision in the hearts of multitudes. The informal conferences, with the frank discussion and the opportunity of asking questions, cleared the minds of many. Perplexities have been removed. The purpose of the delegates has been strengthened. Our churches will "carry on" with a spirit of determination to reach the goal before the denomination this year.

Not least of the many benefits accruing from this series of conferences has been the opportunity afforded thousands of our people to become acquainted with the missionaries and the secretaries of our various societies and boards. New contacts have been formed. The influences of these interviews will be far reaching. The spirit of prayer has been quickened in all these conferences. Prayers will now be offered with a more intimate knowledge of the needs in all our mission fields.

It is more apparent than ever that every inch of progress we are to make as a denomination in our great missionary activities must be made in spite of perplexities and obstacles which abound on every hand. Obstacles are not things to divide us. They develop our courage and confidence. Obstacles can be overcome through faith and close fellowship with Christ our Lord.

The days are passing swiftly by. The end of our New World Movement period—April 30, 1924—will soon be upon us. Through this series of conferences thousands of new recruits are now cooperating in the effort to complete the New World Movement "*with joy and honor.*"—*J. Y. Aitchison.*

### What the Team Leaders Say

#### THE CENTRAL WEST

The experience in the Bible and Missionary Conferences has been one of the most refreshing and inspiring that I have had in denominational service. "Programs," "goals," "finance," have been so enveloped in spiritual significance that our denominational endeavor has become a source of spiritual quickening.

At Des Moines a great company of young people, the majority of whom were students in the University, occupied the center of the auditorium and heard the presen-

tation by Doctor and Mrs. Manley. At the conclusion of the dialog the leader of our team gave an opportunity to those who had dedicated their lives to Christian service, or were willing to do so, to express the same by rising. When the invitation was concluded, it was found that 300 had definitely dedicated their lives to some form of Christian service. These Conferences have helped our Baptist people to comprehend more clearly that the spirit and motive of our great denominational undertakings have their authority and foundation in the Word of God.

While the tide of spiritual interest increased with each succeeding session, the matter of definite plans for organization and finance was not overlooked or minimized. The facts of the New World Movement were clearly stated and thoroughly discussed. Conditions and criticisms were frankly met. Information was freely sought and given. Nothing was avoided or concealed. The story of achievements was told. The needs of the world were recited. The responsibility of Baptists was strongly portrayed. The people thought God's thoughts, praised and prayed together, and went away determined that the task set for this year shall be achieved.

In every state visited except one definite plans were put in operation to carry the message of the Conference and the plans for work to the local churches. In Iowa Dr. G. P. Mitchell had invited by special delivery letter, men from every part of the state to be his guests at luncheon. At the end of the feast he read a carefully detailed plan of campaign to reach every church in Iowa, and then called the roll of Associations, asking the representatives of each to rise in turn as the name was called. Every Association in Iowa was represented except two. While these representatives were standing, Dr. Mitchell asked each delegation if it would agree to carry this program into every church in the Association within ten days, and the answers came one by one: "By the grace of God we will." It was a great gathering.

It should be noted that each Conference had been preceded by much prayer. Special committees on prayer were at work weeks before the Conferences. In one city there were fifty cottage prayer meetings each week for several weeks before the Conference. Denominational activity thus projected loosens the whirr of wheels and becomes a spiritual crusade.—*P. C. Wright.*

#### THE ATLANTIC DISTRICT

It was strenuous work while it lasted, but it seemed worth while because of the continuous appreciation which greeted the team everywhere. The team was composed of Dr. F. E. Taylor, pastor of the First Church of Indianapolis, who gave the Bible Exposition in his strong helpful way; Dr. Joseph Robbins, who made a strong impression everywhere as he told about the work of the American Baptist Foreign Mission Society, while Dr. M. D. Eubank described in a graphic way the new China and painted the picture of the tremendous progress that our work has made in recent years. Mrs. Baker of Ongole, India, always gripped her hearers while she related the stories of that unique mission field and made them want "more." The team leader saw to it that the Home Mission story was given and that the whole program was linked up into an educational process that would be practical for the average church. Then

at each place hours were spent in practical conferences concerning the Every Member Plan.

So we went from Syracuse to New York City, then to Brooklyn, and from there to Philadelphia. While holding the Philadelphia meetings, the team also conducted the Camden Conference, which necessitated some assistance, and Dr. Aitchison gave splendid help in that conference. Our closing conference was held in Newark.

Attendance was not as large as had been expected, but those who came to one session returned again and again. Pastors were very appreciative and said repeatedly, "We wish we could get the non-participating part of our church membership into these meetings, for it would solve our problems."

The conferences were worth while as an extraordinary piece of cultivation in proportion as the objective finds its way into the life and practice of the average local church.—*F. A. Agar.*

#### THE NEW ENGLAND DISTRICT

It is difficult for me to write with becoming restraint and moderation and at the same time to give any adequate impression of the significance of the conferences which have been held in New England.

As an old campaigner, who had come to expect as inevitable disappointments and failures in preparation and the ability of any one to assure the appearance on schedule time of various members of the teams, I wish to record my profound appreciation of the thoroughness of the local preparations and the fidelity and the devotion of this team. Not a person failed to be on hand as agreed and not an important item had to be changed because of any failure of preparation. All honor to the Conference Secretaries: Rev. J. F. Ingram in Maine, Rev. H. S. Stewart in Rhode Island, and Rev. W. E. Woodbury and Rev. A. E. Rapp in Connecticut; and, with them, all thanks to the tireless and efficient local committee men and women.

And what a Team! It would be ungracious and futile to start any controversy between the team leaders, for all of us think we had the best team. There could have been no more delightful comrades to work with or more effective than those with whom I had the honor of associating: Mrs. Montgomery, Mrs. Abernethy, Mrs. Bloomer, Miss Jessie Burrall, Mr. Albert Scott, Dr. Aitchison, Dr. Grose, Dr. Franklin, Dr. Witter, Dr. J. C. Robbins (in New Haven), Rev. Harold C. Phillips, and at the Laymen's Banquet in Providence Mr. Henry Bond; also the ladies on the Loyalty Luncheon teams for whom I did not have any responsibility but who, I am assured, did splendid work, Mrs. Willard Smith, Miss Martha Mixer and Miss Elizabeth Hughes.

The attendance broke all records for similar conferences and there never were any similar conferences. Providence set the highwater mark with 1,763. Numbers, however, did not account for the conference successes. The delegates in all places came with an eagerness and expectancy which I have never seen equaled, and with a serious determination to "finish the task" which was most heartening.

The program was built on broad and deep foundations and was well balanced and proportioned. It demonstrated the vital unity of our world wide denominational program as no other conference program with which I am familiar has ever succeeded in doing.

From the many expressions of the local leaders who voiced their impressions, two are indicative of all. One, "This is the greatest series of meetings ever held in the State"; and the other, "This is the greatest revival we have ever had." And these were from the lips of men who are not given to easy enthusiasms.

I was never so weary, nor passed through so severe a strain, but I was never so happy and satisfied that it was worth while. The spirit of God has come afresh upon our denomination and the glory of the Lord has appeared and we have taken fresh heart and are going forward.—*Charles Alvin Brooks.*

#### THE FAR WEST

In Salt Lake City, stronghold of Mormonism, we had a great conference, far exceeding expectations. Large attendance, fine spirit. If conferences continue in this spirit, our problems are solved. At Seattle we had the largest Baptist meeting in local history. Fine spirit. Evidence of determination to carry program through especially marked here. Team doing fine work. Many requests for similar conferences annually.—*Frank W. Padelford.*

Dr. Padelford's team consisted of Miss Mabelle Roe McVeigh, Dr. W. H. Main, Miss Ina Burton, Dr. T. J. Villers, Rev. Thomas Moody, Miss May Huston, Dr. Frank Peterson, Corwin S. Shank, Dr. F. W. Padelford.

The distance made it impossible to get a fuller report from Dr. Padelford. A telegram was all we had to go by, to our regret.

#### THE MEN WHO SET UP THE CONFERENCES

Place of Conference first; then name of Pastor or Secretary who gave three or four weeks of preparatory work. All have the Reverend except one, Mr. H. B. Dickson.

Newark—E. H. Dutton of Buffalo.  
 Detroit—W. E. Woodbury of Minneapolis.  
 Fresno—J. C. Austin of Portland, Ore.  
 Spokane—A. L. Black of Boise.  
 Philadelphia—Floyd L. Carr of Providence.  
 Los Angeles—J. F. Day of Sacramento.  
 New York—H. B. Dickson of Columbus, O.  
 Bangor and Portland—J. F. Ingram of Chappaqua.  
 Cincinnati—A. W. Rider of Granville.  
 Des Moines—E. A. Valient of St. Paul.  
 Sacramento—Dean Hamilton of Fresno.  
 Minneapolis—Lewis Jacobsen of Sioux City.  
 Portland—R. H. Moorman of Cheyenne.  
 Pittsburgh—Clarence Frank of Poughkeepsie.  
 Chicago—Frank Jennings of Lawrence.  
 Brooklyn—H. V. Howlett of Atlantic City.  
 Cleveland—H. G. Smith of Lincoln.  
 Boise—J. F. Blodgett of Casper.  
 Syracuse—C. F. Ralston of Oberlin.  
 Seattle—W. I. Fowle of Greeley.  
 Phoenix—J. R. George of Spokane.  
 Salt Lake City—Lester Randolph of Salt Lake City.  
 Indianapolis—R. I. Wilson of Rochester, Pa.  
 Toledo—E. R. Fitch of Ashtabula.  
 San Francisco—Bruce Jackson of Salt Lake City.  
 Camden—Chas. R. Hench of Camden.  
 Providence—H. S. Stewart of Philadelphia.  
 Lansing—George Lawrence of Lansing.  
 Duluth—J. A. Ahlquist of North St. Paul.  
 Columbus—W. H. Thompson of Granville.  
 New Haven—A. E. Rapp of Jersey City.  
 La Crosse—A. LeGrand of Milwaukee.

## Snap Shots from the Conferences

*San Francisco.*—Great enthusiasm; everybody delighted with team; 1,150 enrolled; 590 at Loyalty Luncheon; three delegates came 600 miles; echo luncheons planned in every church.

*Los Angeles.*—Great success; attendance 2,800 first night; registration over 2,000; team doing exceptionally good work; 800 at Loyalty Luncheon; men's banquet largest group of laymen ever together here; fine spirit.

*Fresno.*—Great source of blessing; 100 per cent of churches enrolled; 338 at Loyalty Luncheon, 75 turned away for want of room; 583 present first night session; registration by second day reached 644; 1,202 in attendance, 631 of them young people; San Joaquin, baby church of Association, with 57 resident members, registered 53. A spiritually inspiring conference.

*Phoenix.*—Registrations over 725 at start; every church in Arizona has a delegation present; 200 at Loyalty Luncheon; 13 churches over the top.

*Portland.*—Great spiritual power and interest; registration 865; 450 at Loyalty Luncheon; 75 per cent of the churches of Oregon represented; real blessing to state; largest attendance Oregon Baptists ever had; plans made to carry conference to nearly all churches.

*Seattle.*—Satisfactory from every point of view; registration 671; excellent service by team; prayerful spiritual and evangelistic atmosphere maintained; wholesome contribution to local fellowship and denominational program; nine successful district conferences already held.

*Spokane.*—Spirit fine; team addresses very strong; registration over 500; 350 at Loyalty Luncheon; delegates enthusiastically voted to do their best to put across closing New World Movement program.

*Boise.*—Most enthusiastic gathering of Baptists ever held in Idaho; all churches within 100 miles and 85 per cent of churches in state represented; plans adopted to take conference to every church; 430 registrations; 200 at Loyalty Luncheon; 150 young people at rally and banquet; party of five drove 250 miles to attend; think our team the best.

*Salt Lake City.*—Influence will go on for years to come; out of 1,000 Baptists in state 350 registered; all but two churches represented; three churches registered 100 per cent, and registration of three churches exceeded the church membership.

*Duluth.*—At evening sessions and luncheons numbers exceeded any hitherto gathered in Baptist meetings of any nature in memory of both pastors and laymen.

*Des Moines.*—Meetings of great spiritual power; 300 young people stood as witness of dedication to service; definite responsibility accepted by representatives of every Association to carry results into every church within ten days; 750 registrations; church packed every evening; team very strong; everybody says "best ever."

*Minneapolis.*—Exceedingly worth while; 2,000 present first night. Program produces wonderful spiritual atmosphere.

*La Crosse.*—A great spiritual uplift in conference; actual registration 2,361.

*Chicago.*—Made strong impression; 1,200 registrations; over 800 at Loyalty Luncheon; team did masterly work; deep spiritual fervor marked all sessions; emphasis upon higher standard of church membership and better business methods in church management met hearty response.

*Indianapolis.*—Fine meeting, great spirit; 500 delegates came over 50 miles, 400 over 100 miles; 1,300 present first night; everybody pleased.

*Detroit.*—Greatest conference in our history; every session vibrant with spiritual power; 1,500 out first night; 1,000 registered week before conference opened; much prayer offered for speakers; interest sustained at high spiritual fervor to the last.

*Cincinnati.*—Pastors say best conference ever held here; registration 1,400; highest commendation for team and their messages; Dr. Herget said from platform at closing session that this ought to be done again next year.

*Cleveland.*—Benefit to the denomination will be wonderfully helpful; fine attendance, good team, and deep interest.

*Lansing.*—Fine spirit; 81 churches represented; registration 443 at opening; attendance first night 900; everybody happy and pleased, and people will go home with enthusiasm for putting across program.

*Toledo.*—Everything off to a good start; about 900 registrations; over 300 at Loyalty Luncheon; 150 at Guild banquet; Riverside Church registered over 50 per cent of members.

*Pittsburgh.*—Good spirit, great addresses; over 1,100 present at evening sessions; about 1,000 registrations; enlistment plan thoroughly discussed and adopted; rallies set up in all directions; conference unqualified success.

*Philadelphia.*—Enthusiasm high; registration passed 1,300; resolutions "express gratitude to God for the blessings and inspirations received, and great appreciation of the noble men and women who have led us in our thinking, and for the spiritual note in their messages."

*Camden.*—A great piece of work; registration 628; 47 churches represented; deep interest and spiritual power engendered.

*Newark.*—Attendance large; 863 registered delegates; received great inspiration from the conference, and New Jersey Baptists expressed keen satisfaction with the outcome.

*New York.*—Conference was a great thing for New York; registrations 1,106; enthusiasm at Loyalty Luncheon and Laymen's Dinner; banner churches, First Hungarian, so small it was not given a quota, registered 40, and Sixteenth Street Church, given quota of 20, registered 50.

*Brooklyn.*—Conference brought Brooklyn Baptists a new vision; over 1,000 registrations; 500 at Loyalty Luncheon, 400 at Laymen's Banquet; half the membership of Jamaica Church registered by Sunday before meeting opened.

*New Haven.*—Conference a success; greatly appreciate the team sent us; trust follow-up campaign will reach all the churches; nearly 1,000 registrations first day; 500 at Loyalty Luncheon; spiritual interest marked; Calvary Church filled.

*Providence.*—Great conference; enthusiasm ran high; 1,800 registrations; 85 out of 110 churches in state represented; resolution endorsing plan for underwriting period passed and campaign committee appointed; voted also "high purpose and resolve to bear to our churches the spirit and power of this remarkable series of meetings, and enlist them all in attaining the goals set before us in this session of vision and opportunity."

*Portland.*—Messages and spirit of leaders deepened fellowship; largest conference of Baptists ever in Maine; opened with 500 registrations; pastors and laymen encouraged to evangelism and determined to finish our task gladly; follow-up meetings remarkably large; enthusiastic conference, great uplift.

*Bangor.*—All delighted with opening program; 317 registered at opening; over 400 in attendance first evening; great rejoicing at the spiritual power and enlightening discussions.

These Snap Shots unite as to the creation everywhere of a spiritual atmosphere.

## A Meeting in Jamshedpur, "Steel City" of Bengal-Orissa

BY MRS. GRACE L. HOWARD OF CONTAI

THE Semi-Annual Mission Conference of the Bengal-Orissa Mission this year was of unusual interest. It was held the last of July at Jamshedpur, that great city right here in our own Bengal-Orissa field. The missionaries, twenty strong, arrived Saturday night in a drenching rain. Mr. Browne, our host, met us and helped us to unload our luggage and pack us away in the monstrous buses which took us three miles and deposited us at the door of his hospitable home, where after a bountiful dinner we were finally sorted out and distributed to our various stopping places. Although we slept in different nearby houses, we had our meals together at the Mission House, where we from the smaller stations greatly enjoyed the fellowship. The sessions were held in a room in the Mission House, which is being used for church purposes until the completion of the fine new building.

Jamshedpur is on the main line between Calcutta and Bombay. It is about 80 miles west of Kharagpur, the nearest mission station, and most of us had never been there before. The low wooded hills, their beauty varying with the weather and the time of day, the shining waters of the winding river in full tawny flood, the factories with their tall chimneys, smoky by day and lurid by night, the beautiful roads, the pretty homes in garden compounds—these are some of the features that impressed us. When we were taken for long delightful rides, and were shown some of the wonderful work that is being done by the Tata Company and its branch industries, we realized what marvels have been wrought in the short time since the Company first started its work.

The business of the Conference was transacted with despatch and general satisfaction. The usual devotional periods were helpful and inspiring, but the feature of supreme interest was the presence of Dr. Stanley Jones, as our guest of honor and spiritual leader. The messages he brought were heart-searching and inspiring. To him the Bible is God's Word, Jesus Christ is God manifest in the flesh, repentance and salvation a work of grace wrought by the Holy Spirit, the shed blood of Calvary our only hope. Whether speaking to a group of missionaries, or to a crowd of educated Hindus, his central theme is Jesus Christ, the world's Saviour. Whatever his subject, its development leads to the foot of the cross. Dr. Jones is free to go anywhere and serve any Mission or cause. His salary and expenses are paid by his Board so that his services in Jamshedpur were a contribution from the Methodist Episcopal Church. He is commissioned first of all to work among the students and educated Indians. He has already won a place of respect and influence among these classes such as few have enjoyed. He is overwhelmed with invitations from all sorts of Hindu social and religious organizations, the largest halls often prove inadequate and his services must be held in the open air to accommodate the crowds, and again it is proven that Christ, if lifted up, will draw all men unto Himself.

In Jamshedpur Dr. Jones was invited to speak under the auspices of the Vivekananda Society, a non-Christian religious organization. The President of this Society,

S. Gupta, M. A., requested him to speak on Jesus Christ. Of the two subjects given him to choose from, he chose this one, "Jesus Christ and the Problems of Today." The meeting was attended by 200 of the highest paid and highest ranked non-Christian Indians in Jamshedpur. The room was packed. As Dr. Jones came to his last point, the problem of Character, and preached a direct and personal message of salvation through Jesus Christ, there was a breathless stillness. The president of the meeting, the most highly respected Indian in Jamshedpur and a non-Christian, sat in rapt attention, with the trace of tears in his eyes. As he rose at the close of the lecture, among other things he said, "Never have we heard such a lecture as this in Jamshedpur. We shall always pray for Dr. Jones." He was right. They never had listened to such preaching. The President of the Society, in proposing a vote of thanks, said that they thanked Dr. Jones for his lecture because he presented "not Christianity but Christ."

A Mission Conference in Jamshedpur! Jamshedpur, the most conspicuous and flourishing steel center in Asia, where the whistle calls men to work seven days a week, fifty-two weeks in the year—would this place have time to listen to addresses on religion? Jamshedpur, a people whose taste enjoys such films as "The Devil Dancer," "Experimental Marriage," and tends to dislike all that "smells missionary"—would this same people have room for great hymns and great sermons? Jamshedpur, with 85,000 non-Christians, with a mixture of races, languages and religions—would such a tangle have room for Jesus Christ? The truth is that Jamshedpur was not asked. Plans were made for the Conference in the faith that people are waiting to be guided by thought, reason and Christian principles, as well as swept along by impulse, instinct and pleasure, that they love God more than gold, and that they are satisfied with nothing less than the Father's presence, and the highest manifestation of that presence, Jesus Christ.

This faith was justified. The General Manager of the Tata Company did everything that opportunity offered to make the Conference feel at home. The company furnished and turned over to the Mission for the use of its visitors two bungalows, and gave the Institute Auditorium for the public sessions of the Conference. The Town Administrator (Mayor), the son of a Wesleyan missionary and a man with some Baptist ancestry, gave a very striking address of welcome at the opening session. The Vivekananda Society, with the cooperation of "Milanee," a large Indian Dramatic Club, arranged for one of Dr. Jones' meetings, and its president, the chief medical officer of the Tata Company, Dr. Chakravarti, presided.

All the public sessions were attended by more people than have ever before turned out to religious gatherings in Jamshedpur. Some put their motor-cars at the disposal of the Mission. All the expense of the Conference—the getting out of 900 hand-bills and the printing of 250 programs—was met by the English Church at Jamshedpur. The only offering taken during the Conference amounted to Rs. 100, and that was sufficient.

Forty of the Welshmen came from Golmuri to the opening session and sang "Jesus, Wondrous Saviour." Mrs. A. E. Hirsth, a member of the Christian Church from Youngstown, Ohio, arranged a splendid musical program for the reception the last evening. No member of the Conference could escape the spirit of welcome that surrounded the gatherings and that Jamshedpur and Golmuri expressed especially on this last evening. The climax came when 20 of the missionaries were in the station 'bus at the front door of the Mission House. The

Welsh boys from Golmuri, who had contributed so much to the musical program, came outside together with all the Jamshedpur friends who were still present, and all sang with hearts touched with tenderness, "God be with you till we meet again."

Steel and Religion did mix. Again faith won. For some valiant souls who had been in Jamshedpur three, five and eight years without enjoying any such gatherings, these Conference days were the happiest and sweetest of all their stay in India.



## The Social Devotees' Union

BY DOUGLAS G. HARING OF JAPAN



JUST AT the beginning of the spring vacation, two older boys came to me and asked if they might have the use of our school building during the vacation period. I asked what they wanted, and they explained that the younger boys in the school often came from places which were bad, and such boys would be hard put to find a place for their evenings during the vacation from the Night School. As Christians, the older boys felt that they should do something to help the younger ones and also to teach them Christianity in a more informal, friendly way than the regular routine of the school permitted. The two boys promised to finance the thing themselves and to be responsible for the use of the building, and I gladly told them to go ahead.

I confess that I was not sure how many boys would come to their "Evening School of English and Religion" as they named it. The first two evenings I stayed away so they would be truly running it themselves, and they afterward gave me glowing accounts of their success. The third night I went down and peered in the windows. There sat about twenty-five of the younger boys in the freshman class room, quiet and well-behaved, and one of the older boys was busily explaining some problems in the use of English, using the Bible as a text-book. I was then and there convinced that whatever its effect on the younger boys, the effect on the older "teachers" was certainly good.

At the close of the spring vacation they were all enthusiastic about it, and the group, which had averaged twenty-five throughout the two weeks, decided that the fellowship begun there should be perpetuated. So they on their own initiative organized a society, called the "Social Devotees' Union"—which name was obviously of their own choosing, and was intended to show their devotion to the good of others and to society as a whole.

The three cardinal principles adopted by the "S. D. U." and agreed to by each member, run somewhat as follows:

"We believe that religion should be as Jesus taught, and that it show itself in practical life rather than mere words. Therefore, as a concrete beginning, we pledge

ourselves to do these three things consistently: First, to attend chapel regularly, sit near the front, and persuade our classmates to do so likewise.

Secondly, to pick up and place at the edge of the road all sticks or stones or other obstructions which might cause injury or accident.

Thirdly, to allow older people and those weaker than ourselves to get on street cars before us and to offer them seats wherever we can."

The boys made it plain that this was only a beginning, and that they had purposely chosen simple things to which all would agree, and which all would really perform, not limiting themselves to saying that it would be nice to do such things. Soon I began to notice an improvement in the chapel attendance, and although this was usually good for a school where chapel was purely voluntary, it soon reached 100% and stayed there most of the time. I cannot report on the other things, except indirectly. The adoption of the stone-removing clause in their constitution was a result of an accident one boy had had shortly before, when the bicycle he was riding had been upset by a stone in the road. It is not customary to perform such little acts of public service as removing obstructions from the highway, and so I was surprised one day when I was walking along the street to observe a young man some distance ahead of me stop, pick up a stone from the center of the road, and deposit it at the side. But as I approached near enough to recognize him, I discovered that it was one of the S. D. U. boys, and this made it easier for me to believe Mr. Nakao, the moving spirit in the organization, when he told me that the boys were really living up to their three principles.

Just before Mrs. Haring and I left Japan for our furlough the leaders of the little "Evening School of English and Religion" came to me again and said that the boys wanted to continue the same plan the next summer vacation, and asked again for the use of the building. This time I granted their request with an inward shout of joy, and they went ahead. Letters from many of the boys have since told me of the success of their plan, and best of all was the news that five boys were baptized, largely the fruit of this labor of the boys themselves.

## Seeing "Oursel's as Ithers See Us."



HE HOME SECRETARY wants to say a few words about MISSIONS. He does not want to throw bouquets; not because he fails to subscribe to the principle that it is better to send flowers to the living than to decorate the dead, but because he knows the editor of MISSIONS to be a modest man. Therefore these sentiments do not take the form of eulogy, encomium or panegyric, but rather of observation and appreciation.

He *observes* that MISSIONS brings to its growing family of readers throughout the world, awakening, intelligence, understanding, interest; sympathy, consideration, affection, discrimination; world-vision, inspiration, enthusiasm, courage; decision, initiative, determination, consecration; unselfishness, generosity, devotion, perseverance; achievement, spiritual growth and victory.

He *observes* that MISSIONS entertains and enlightens through picture, story, fact and comment; that other Christian bodies are subject to an unchristian temptation to envy, and that they render tribute to MISSIONS by quoting freely in their own magazines from its pages, to the great edification of their readers.

He *observes* that the readers of MISSIONS are the intelligentia, emergentzia, progressiventzia and do-businessentzia of the individual church.

He *observes* that none reads the pages of MISSIONS more diligently than the missionary, and that to him it carries a heartening message, a renewed faith, a greater courage, a broader outlook and a firmer belief in the home-folks back of him and in God.

He *observes* that MISSIONS helps him in his own job, which is the effort to connect up the Christian in the home church who has an ambition to exercise a world-wide influence and the missionary upon the field through whom his ambition may be realized.

*Wherfore* the Home Secretary voices this word of appreciation.

—P. H. J. LERRIGO.

## A Great Annual Output of Sunday School Periodicals

THE Sunday School periodicals of the American Baptist Publication Society have the enormous circulation of between forty-five and fifty million copies annually. There are sixty-three separate kinds of periodicals issued by the Society, fifty-eight of them found in the grouping of them on this page. Some of these have a circulation running high up in the tens of thousands. The editing, printing and circulating of this literature, which has grown steadily in favor since Dr. Rafferty became editor-in-chief of all the periodicals, re-

fills out a century of service it has a right to claim attention, even in an age too busy with too many things.

The Centennial Committee of the Society, with a Cooperating Committee appointed by the Board of Promotion, asks all churches in the Northern Baptist Convention to observe February 24 as American Baptist Publication Society Sunday. Pastors will have a summary of the one hundred years which will enable them to speak with knowledge of the past and present work of the Society and its present needs and opportunities. There



SUNDAY SCHOOL PERIODICALS OF THE AMERICAN BAPTIST PUBLICATION SOCIETY

quires a great establishment such as the Printing House is, and a large staff of editors and assistants. The proof of the character of the product is found in the appreciation of the people who form the Society's constituency.

The one hundredth anniversary of the Publication Society falls on February 25, 1924. Missions for February will give due recognition to this event in our denominational history. When one of our organizations

will be special programs for the Sunday schools which are the chief field of the Society's activities. To keep up to modern ways, it is planned to reach a million Baptists through the radio on a Sunday near the anniversary date. What with Dr. Arbuckle's pageant, stereopticon lecture, a Society calendar, and all the attendant publicity, there is no doubt that the centennial celebration will be wide and worthy of Society and denomination.

## For the Stimulation of the Spiritual Life

### THE OPEN DOOR

*"Behold, I have set before thee a door opened."*—Rev. 3:8.

Today is the beginning of a new year. God has set before us an open door and we have entered through it into this new year of grace. We do not know what the year may have in store for us, but if we allow God to lead us, and follow His leading faithfully, we know that it can bring us naught but good.

Is it not a blessing that we do not know what lies before us this year? It helps us to walk by faith rather than by sight; it helps us to trust God and to depend upon Him as He leads us on day by day; it fills our hearts with hope as we look forward to better things; it helps us to watch and pray that we may always do the Father's will.

The door which God has opened for us today is the door to the whole of life that lies before us. The door to the past is a closed door, and no one can open it.—*From Sermons for Juniors, by Thomas Wilson Dickert, M. A.*

### THE WORLD'S SUPREME NEED

"I tell you, my countrymen, the world needs more of the Christ; the world needs the spirit of the Man of Nazareth. If we could bring into the relationships of humanity, among ourselves and among the nations of the earth, the brotherhood that was taught by the Christ, we would have a restored world, we would have new hope for humanity throughout the globe. . . . I should like to have America a little more earnest and thoroughly committed in its religious devotion. . . . I tell you, my countrymen, that we can never be the ideal republic unless we have great ideals to pursue and know something of the spiritual as well as the material life."—*From the late President Harding's Address at Denver.*

### THE WILL TO DO

Who knows what miracles might be wrought if we but responded to the possibilities of the Divine Spirit. We have no doubt there is power more than sufficient for our deepest needs. As we look up into the face of our Master we would reverently say:

"We know the paths wherein our feet should press,  
Across our hearts are written Thy decrees,  
Yet now, O Lord, be merciful to bless  
With more than these.

"Grant us the will to fashion as we feel  
Grant us the strength to labor as we know,  
Grant us the purpose, ribbed and edged with steel.  
To strike the blow.

"Knowledge we ask not, knowledge Thou hast lent,  
But, Lord, the will, there lies our bitter need.  
Give us to build above the deep intent,  
The deed, the deed."

—*From "A Colony of Heaven," by J. C. Carlile.*

### GIFTS FOR SERVICE

Power can only be thought of in terms of service. It is the first law of God's dealings with us that no gift is

given us merely to enjoy: our "gifts" are ours in stewardship for service. So the power and resources of the Spirit are given us only if we are prepared to spend them. It is he who is willing to lose his life who finds it. Those who are pledged and sworn to God's service can rely upon His power to see them through.—*F. R. Barry in "Christianity and Psychology."*

### OPENING THE SCRIPTURES

Have you lingered long enough over the written Word for Jesus to become the interpreter? It is well to remember that primarily the Scriptures are for lighting the fire of devotion. Let Christ be the interpreter. Let us muse until the fire burns. . . . This is the new use and the old use of the Scriptures. Come to them to light the fire. Let Jesus speak through them, and before long you, like the disciples of other days, will be saying one to another, "Did not our heart burn within us while He talked with us by the way, while He opened to us the Scriptures?"—*J. C. Carlile.*

### A PICTURE'S INFLUENCE

In his most interesting autobiography, published in the *Christian Endeavor World*, William Shaw gives this fine illustration of the influence of a picture on his life:

No one can measure the influence upon a life of a kind word, a good book, or a picture. Miss H. Maria Richardson, one of his teachers in the public school, as a reward of merit gave the youthful Shaw an inexpensive chromo entitled "Neddy and Me." It was the picture of a twelve-year-old boy with his donkey-cart, and carried this message:

"A poor orphan boy in the west of England, who got his living by going about the country with a donkey and cart, had learned to love the Saviour. Desiring to do something for Him to whom he owed his salvation, he devoted all his earnings for one day in every week to the funds of a missionary society. He thus contributed about six pounds a year, and always had the amount entered to 'Neddy and Me.'

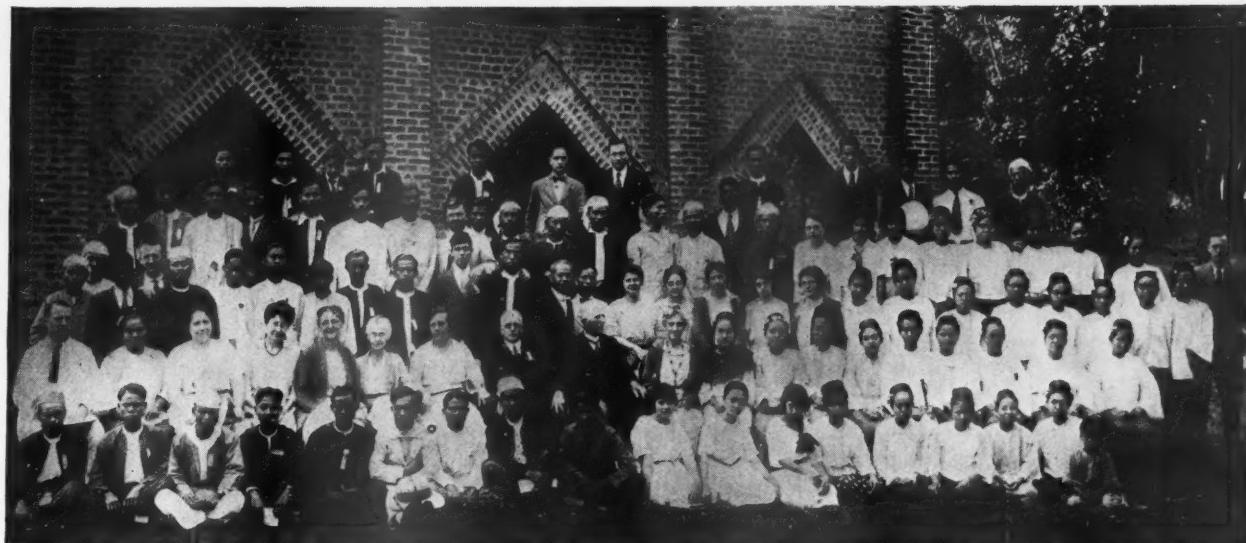
"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9: 7).

To this picture Shaw ascribes the beginning of his lifelong interest in missionary and philanthropic work.

### FROM "THE COLONY OF HEAVEN"

In the history of the church revivals that have been deep and true have followed a new vision of the Son of God. No great work in religion can be built upon a small conception of Jesus Christ. He is infinitely greater than we have ever dreamed. In Him there are all the resources for our poverty.

We must regain the triumphant note. We are not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth. We possess the assurance of the Presence. Knowing this we may lift up our voices in the triumph song.



MAYMYO BIBLE ASSEMBLY—GROUP OF MISSIONARIES IN SECOND ROW

### The Maymyo Bible Assembly

By MISS JULIA E. PARROTT OF MANDALAY

Maymyo, with its Bible Assembly, is the Northfield of Burma. The fifteenth annual session had for its motto, "The Life that conquers is the Life in Christ." Picture a procession of more than 100 young people from the best of every important race in Burma representing 33 churches, coming up from the sizzling plains in early April and for ten days enjoying Bible study in an exhilarating mountain atmosphere. More than that, imagine the horn blowing at peep of day and the Boy Scouts and Girl Guides marching out for vigorous exercise; a hurried meal, a soul-inspiring prayer meeting; then classes, New and Old Testament, in Burmese, Karen and English; conferences on the Sunday school, on Boy and Girl Leadership, Young People's Work, Woman's Society Methods; and recreation in the form of tennis, badminton

and volleyball. All this under the guidance of Dr. McCurdy, Mr. Hackett, Mr. Cochrane, Mr. Dyer, and a number of Burmese and Karen leaders in religious and educational work.

Many questions were considered: "Has the Church in Burma caught a vision of its privilege in the Religious Education of the children of its land?" "What is the spiritual value of a campaign for stewardship?" "Is the Young People's Society in your Church an asset to the Church?" "Are the boy's games beneficial to his character or not?" "How much and what kind of social service is possible for city and village societies?" These were only a few among the many topics for thought, discussion and prayer.

At one of the evening sessions a Chinaman, Ah Kok, and his wife, were presented. These consecrated young people had volunteered to spend a year in Hsipaw, a neglected Shan station, prior to devoting their lives in service on the Yun-

nanese frontier among the Muhsos people. Their words created as profound an impression as any missionary's message on the eve of his first departure from the homeland. And had any American Baptist, indifferent to mission work, been privileged to be present at the last meeting, he would surely have had a glorious change of heart.

A call was made, after a stirring sermon, for volunteers in life-consecration for service wherever the Master might lead. And to witness Karens, Chinese, Anglo-Indians and Burmans whole-heartedly responding was a sight to flood the hardest heart with joy. Think of what these things mean for the future of this heathen land—Burma's choicest and best from colleges and high schools; from responsible government and mission appointments, pledging themselves in the words of the Assembly song, "My life I give, henceforth to live for Thee O Christ alone!"



SARAH R. SLATER MEMORIAL, MAYMYO, BURMA. (SEE PAGE 51)

## Rankin Christian Center

BY WILL C. CHAPPELL

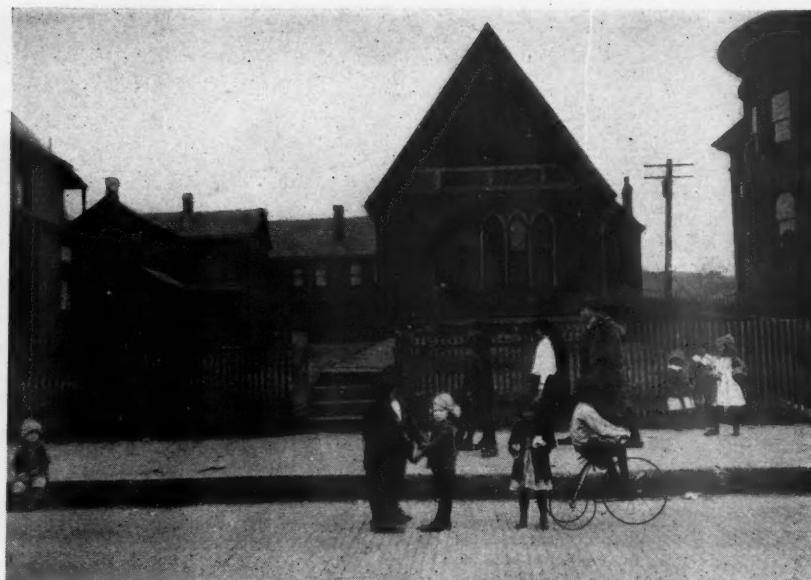
*Executive Secretary Pittsburgh Baptist Association*

EDICATION services of the Rankin Christian Center, Rankin, Pa., occurred October 4-13, 1923, Dr. A. J. Bonsall presiding. The dedication prayer was offered by Rev. Robert I. Wilson. Dr. C. A. Brooks of the American Baptist Home Mission Society gave the address on "The Religion of a Christian Center." Others who assisted were Revs. C. E. Griffin; C. E. Stanton and W. C. Chappell. The house was opened to the Community Thursday, October 11.

Baptist work was started in Rankin in 1892, at which time there was no house of worship of any denomination in the borough. The small chapel was erected in 1893 on a lot given by Jas. Hawkins and his brother, Judge Hawkins. Preaching services were held irregularly and Bible school sessions regularly until the church was organized January 10, 1900, and soon thereafter Rev. J. M. Ray was called as pastor. The character of the community changed so rapidly that in 1905 the church could no longer continue as an English-speaking church and the building was turned over to the Pittsburgh Baptist Association for a mission among foreign-speaking people. For eighteen years the little chapel was a center of activity under a succession of mission workers, Mrs. Pauliniy, Miss Jenkins, Miss Stewart and Miss Luella Adams. Out of the first class built up in the Bible school, consisting of eleven nationalities, eight were baptized and joined the Baptist church. One is now an attorney in Pittsburgh, one returned to Europe where under her influence all of her family were converted, and one is now a volunteer worker in the Mission. That is typical of the work done year after year.

The Mission has been the only aggressive Protestant Christian force in the life of the white members of the community which numbers 9,000. A significant tribute to the Mission was paid by the Burgess of Rankin, himself a Christian man long a resident there. When discussing the marked moral progress and lifting of ideals which he had observed among the foreigners in recent years, he was asked what he considered the source of such advancement—the public school for examples. He replied, "Yes, the schools have helped, but by far the greatest influence for good here has been the Third Avenue Mission and what its women workers have done in the homes of these people."

In March, 1919, Miss Luella E. Adams and Rev. W. C. Chappell, Executive Secretary of the Pittsburgh Baptist Association, took the first steps looking toward the establishing of a Christian Center by inviting Mrs. John Nuveen, President of the Woman's American Baptist Home



TOP—RANKIN CHRISTIAN CENTER. MIDDLE—MANUAL TRAINING CLASS.  
BOTTOM—FIRST HOME OF RANKIN MISSION



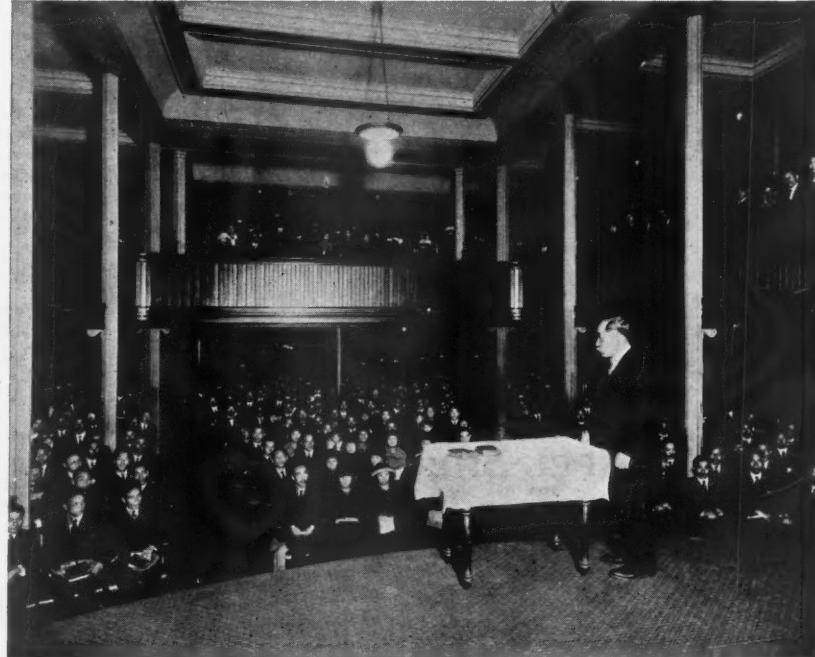
UNION SERVICE OF SIX SEATTLE JAPANESE CHURCHES

Mission Society, and Mrs. Reuben Mapelsden to visit the field. This was followed by a visit by Dr. C. A. Brooks, of the Home Mission Society, in April.

The housing conditions in Rankin have been bad. According to the survey made in 1920, 58 houses contained three or more families. In one house 44 people were found, in another 36, in another 25. In one place a man and wife and 12 boarders lived in four rooms. In another, 34 were living in four rooms. The beds were used both night and day. A woman and two children were found living in a damp cellar, and 56 families had only two rooms each.

Upon application by the Association, the Comity Commission of the Council of Churches allocated responsibility for Protestant work in Rankin to the Baptists. With this assurance, our experience on the field for 25 years, and the facts and recommendations of the thorough Survey made and published in book form by the Council of Churches in 1920, the Board of Directors undertook the erection of a Christian Center which should meet the needs of the field. The cost of the present center was for additional lot, \$7,500; building, \$70,000; furnishings, \$10,000.

The Pittsburgh Association has turned over the direction of the work to a Board of Direction with full authority, yet making reports to the Board of the Association and responsible to it. But the Board of Direction is made a real Board with real responsibility. It consists of 15 or more members, one-third of whom shall be women. Representatives of the two Home Mission Societies are active members also. One-fourth of the total number may be other than Baptists. The Staff consists of Miss Luella E. Adams, Director and worker with young women; Miss E. May Hill, supervisor of children's work; Mr. Fred Barclay, supervisor men and boys' work; Miss Laura Hill, residence supervisor and librarian; a kindergarten



UNION SERVICE LED BY REV. K. IMAI, BAPTIST PASTOR

and day nursery supervisor is about to be appointed; and Miss Margaret Lauter, a visiting nurse of the District Nursing Association. A strong staff of volunteer workers is being carried over from the old work.

The Braddock Public Library will establish a branch library at the Center. The District Nursing Association will place there a nurse who will use the Health rooms as headquarters and act as a member of the Staff. Other agencies have expressed a willingness to cooperate as occasion arises. Representative men of the community have consented to serve on the Board of Direction and have already rendered valuable service.

Mrs. Charles A. Brooks was the official representative of the Woman's American

Baptist Home Mission Society at the dedication of Rankin Christian Center. She spoke at the Director's Banquet on the evening of Friday, October 5, drawing briefly a picture of the vision of Christian Center work—what it means and what it may yet mean to American life. On Sunday evening, October 7th, at the actual dedication service Mrs. John Nuveen and Mrs. S. C. Jennings, Second Vice-President and Recording Secretary respectively were present on their way back to Chicago following the October board meeting of the Society. It is touching to remember that almost the last act of Mrs. Reuben Mapelsden's life was her selection of some house furnishings for this new Christian Center in which she took so deep an interest.

## Missionary Education Department Posters

FOUR CHARTS 22x28 IN TWO COLORS, FOR STUDY CLASSES AND SUNDAY SCHOOLS

*In the Cross of Christ I Glory*

"Towering o'er the Wrecks of Time"  
Destroyed and Damaged by Earthquake To Be Rebuilt by Faith

Mary Colter School, La Laguna, Japan  
Marie Memorial High School, Yerusalem, Syria  
Tokyo-Mitsui Interchange, Japan  
Starlight Kindergarten, Tokyo, Japan

### SAVING THE CHILDREN

This is the MISSION KINDERGARTEN.

This is the CHILD WHO WENT to the Mission Kindergarten.

This is the MOTHER WON BY THE CHILD Who went to the Mission Kindergarten.

This is the FAMILY, HOSTILE NO MORE, Because of the mother won by the child Who went to the Mission Kindergarten.

This is the STREET WITH NEIGHBORS GALORE Who watched the family, hostile no more, Because of the mother won by the child Who went to the Mission Kindergarten.

This is the CHAPEL WHERE GATHERS A THRONG Of people who listen to sermon and song And come from the street of neighbors galore, Who watched the family, hostile no more, Because of the mother won by the child Who went to the Mission Kindergarten.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY  
Presented by  
DEPARTMENT OF MISSIONARY EDUCATION of the BAPTIST BOARD OF EDUCATION  
New York City



The "FUKUIN MARU" (Gospel Ship) is the only Protestant agency at work among the

1,500,000 people living in 1,000 separate villages, scattered over 100 islands, of the Inland Sea.

During his first 7½ months, CAPTAIN LAUGHTON has sailed

1,207 miles;  
8,034 persons attended meetings;  
4,500 persons visited the ship;  
2,000 children were entertained on board;  
20,000 gospels and tracts were distributed.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY  
Presented by  
DEPARTMENT OF MISSIONARY EDUCATION of the BAPTIST BOARD OF EDUCATION  
New York City



AMERICAN BAPTIST FOREIGN MISSION SOCIETY and WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY  
Presented by  
DEPARTMENT OF MISSIONARY EDUCATION of the BAPTIST BOARD OF EDUCATION  
New York City

# Department of Missionary Education

Graded Foreign Mission Stories for Baptist Bible Schools

**PRIMARY GRADE**

**O KIKU SAN**  
and Her Happy Week

(Nine Primary Foreign Mission Stories)

BY AMY W. OSGOOD

("O Kiku San" means "Honorable Miss Chrysanthemum")

1. Lost
2. Monday
3. Tuesday
4. Wednesday
5. Thursday
6. Friday
7. Saturday
8. Sunday
9. Found

**JUNIOR GRADE**

**JAPAN—Next Door Neighbor**

"Thou Shalt Love Thy Neighbor"  
"Who is My Neighbor?"

(Nine Junior Foreign Mission Story Lessons)  
Adapted from *EVERYLAND*

BY MRS. HENRY W. PEABODY

1. (a) A Stay-At-Home Journey—Mrs. E. C. Cronk  
(b) Japan in Polly Prim's Back Yard—Margaret T. Applegarth
2. David and Jonathan Met a Dragon—Anna S. Reed.
3. (a) The Japan Mail—Margaret T. Applegarth  
(b) Three Little Maids from Japan—From *EVERYLAND*
4. Japanese Joseph—Helen Barrett Montgomery. Part I.
5. Japanese Joseph—Helen Barrett Montgomery. Part II.
6. The Man Who Waited Fifteen Years—Margaret T. Applegarth
7. Koto's Revenge—Albert Bennett
8. A Letter for the Japan Mail—From *EVERYLAND*
9. A Baptist Boat—Margaret T. Applegarth

**INTERMEDIATE—SENIOR GRADE**

**KOMORIYA SAN**  
and Other Stories

(Ten Foreign Mission Stories contributed by Missionaries to Japan)

Compiled and Edited by the  
DEPARTMENT OF MISSIONARY EDUCATION

1. Komoriya San—A True Story of a Japanese Girl—Komoriya San. Part I. In Japan
2. Komoriya San—A True Story of a Japanese Girl—Komoriya San. Part II. In America
3. Fire and Faith—Minnie M. Carpenter
4. The Conflict of the Gods—Elmer T. Thompson
5. A Damascus Road in Japan—Elmer T. Thompson
6. Old Pilgrim's Progress
7. The House of Refuge—(Tokyo Tabernacle) Douglas G. Haring
8. Victory out of Defeat—(The Boys' School at Yokohama)—Douglas G. Haring
9. The Hero of the Ai Yu Kwan (The Baptist Dormitory for Yokohama Business Men)—Douglas G. Haring
10. "Saved to Save Others"—(Letter of a Christian Japanese Boy written to a Missionary on Furough)

**MISSION STUDY BOOKS ON THE  
GENERAL THEME**

	Prices
	Paper      Cloth
ADULT—"Creative forces in Japan"—Galen M. Fisher .....	.50      .75
YOUNG PEOPLE—"Japan on the Upward Trail"—William Axling.....	.50      .75
YOUNG WOMEN—"The Woman and the Leaven in Japan"—Charlotte B. De Forest.....	.50      .75
INTERMEDIATE—"Young Japan"—Mabel Gardner Kerschner.....	.40
JUNIOR—"The Honorable Japanese Fan"—Margaret T. Applegarth.....	.40      .65
SUPPLEMENTARY—"Our Baptist Neighbors in Japan"—Published by the Baptists of Japan for the Baptists of America .....	.35

NOTE.—The valuable Foreign Mission materials include the following: Book of Primary Missionary Stories, 15c each; Book of Junior Missionary Stories, 15c. each; Book of Intermediate-Senior Stories, 15c. each. Above set of 3 books complete, 35c. Set of 4 Picture Poster Charts, each in 2 colors, 35c. Complete set of Stories and Charts, combination price, 60c. Stories and Charts will be supplied to local Churches on receipt of Order Cards.

For information, supplies, etc., write Department of Missionary Education, 276 Fifth Avenue, New York City



## FROM THE WORLD FIELDS



TWO SUICIDE cases were hurried to the mission hospital at Suifu, West China, where Dr. C. E. Tompkins as missionary physician is conducting a most helpful ministry. One, a young man, was supposed to have eaten two boxes of matches so he was treated for phosphorus poisoning. The other case was that of a young woman who had taken opium. This was more serious, for she had taken the scrapings of the inside of the opium pipe which is much more concentrated than the ordinary opium extract. When it is swallowed with whiskey the difficulties are greater yet, for the alcohol dissolves the opium and it becomes absorbed more quickly. Both cases were returned to their families in full health.

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THE BAPTIST Publication Society in South India has just issued a fourth edition of 7,000 copies of the large hymn book for use among the Indian churches. Half of the books were sold before the edition appeared.

☆☆☆

THE MISSION NORMAL School at Batapla, South India, recently graduated a class of 75 of whom 50 were Christian young men who are now in the service of the Foreign Mission Society in charge of village schools. The new Preston Institute at Hanamkonda graduated its first class of 12 young men.

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MISSIONARY C. L. Bromley in describing the Ningpo Social Center states that the aim of the center is three-fold: To enlist men under the banner of Jesus Christ as Saviour and Lord, to develop and train Christians and enlist them in service, to apply the principles of Jesus to the community so as to illustrate the meaning of Jesus' teaching and at the same time to demonstrate its practical value.

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MISS EMMA ANDERSON, general missionary for the Woman's Home Mission Society, has been visiting churches in the interests of the Continuation Campaign. In spite of drought and poor crops the response has been gratifying. One woman handed her \$25 saying, "It is not because I have so much, but I'm getting along with old clothes in order to give this much to missions."

☆☆☆

"ON MY FIRST tour in the jungle," writes Rev. W. A. Phillips of Tura, Assam, "I was greatly impressed by the difference between Christian and non-Christian villages. It seemed almost as great as the difference

between day and night! The former are clean and wholesome with flowers and fruit trees. The latter are filthy and offensive. We are glad indeed to see the work of Christ bearing such definite fruit."

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MATHER SCHOOL at Beaufort, S. C., needs a new laundry desperately. The girls have had to rise at dawn on Monday mornings to heat great boilers of cold water over smoky wood fires for their washing. Arrangements ought to be more modern and the Board of the Woman's Home Mission Society has voted its consent to this request provided the new additions can be financed. A ninth grade has been added in order to make it fully preparatory for higher work. The teachers are cheerfully assuming this extra heavy burden, as the Society is unable to increase the teaching force at present.

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THE STUDENT body at Judson College is approximately 69% Christian, 15% are Buddhists and 10% are Jews. A promising factor in maintaining the religious atmosphere of the college consists in the appointment of faculty members as advisors, each member of the faculty being responsible for a group of 15 or 20 students with whom he tries to establish friendly personal relationships. The annual report of the college states that the general attitude of the non-Christian students to Christianity has never been more sympathetic and open-minded.

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REV. J. HERBERT COPE, in charge of the work at Haka, a frontier station in the Chin Hills of northwestern Burma, wrote recently: "The year 1922 has been a splendid one evangelistically. I just looked up the reports of baptisms and find that we have had 185 and made another record. Some tribes which up to the present have been like adamant to the gospel message are coming forward for baptism and these will increase in number next year we hope. During the year our first Chin was graduated from the Seminary."

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THE SUNDAY SCHOOL of the Italian Baptist Mission in Bridgeport, Conn., has again received the prize offered by the Woman's Board of the state for the largest increase in enrolment and attendance during the past year. This field represents one of our liveliest home mission stations.

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OF THE EIGHT graduates from the Baptist middle school in Shaohsing, East China, three entered Shanghai Baptist College, one more will do so and all the rest

are engaged in teaching or business, three with Baptist schools. These eight students came from non-Christian homes yet every one was a Christian and a member of a Baptist church at the time of graduation.

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MRS. P. A. MACDIARMID, missionary in Sona Bata, Congo Belge, with her husband, P. A. MacDiarmid, reports that in less than a year and a half over 7,000 people have thrown away the fetishes by which their lives have previously been governed and have stepped out boldly from heathenism into the light of the gospel of Christ. They have given up their dances, the palm wine, the tattooing, the red and yellow powders with which the witch doctors smeared grotesque figures on their bodies in time of sickness, and all the other manifestations of their old belief in, and fear of evil spirits. These fetishes used to be over the doors, tied on vines, stretched from house to house, tied to poles in the garden patches, around the babies' necks and on almost everything that came into their daily lives.

☆☆☆

"CHAOYANG has a hospital, a boys' boarding school, and forty out-stations and schools," reports Rev. A. F. Groesbeck, who recently returned to the United States on furlough. "All of these I have visited once at least, and some a number of times. In the work of this field, as in the case of Ungkung, I gladly bear witness to the good work done by the Executive Committee of the Chinese Association. Had they not given me their cordial support, it would have been utterly impossible for me to carry the burden of administration. A Chinese, assisted by this committee, will have charge of the field during my absence on furlough, and I have no doubts as to the success of the experiment. The funds for evangelistic work, which includes primary education, will be paid over to them in a lump sum and distributed as they shall decide."

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THE PHILIPPINES, according to a report of missionary W.B. Charles of Bacolod, like other nations are going through a process of financial readjustment. The sugar planters expecting continuous high prices on sugar made heavy investments in machinery which proved to be useless. Luxuries of all kinds were purchased on time payments. Borrowed money was lost at the gambling table. The inevitable crisis left many woefully in debt. Debt is a curse to all classes. It seems almost universally true that men prefer debt in the Philippines rather than living above it.

THE WORK of Rev. Floy T. Barkman among U. S. service men conducted under the auspices of the Home Mission Society in cooperation with the Southern California Baptist Convention is assuming larger proportions each year. The great 1,000-bed U. S. Naval Hospital at San Diego is to be enlarged, the Marine Training Station at San Francisco is being moved to this port, and the U. S. Naval Training Station, which has just opened, is receiving large numbers of men weekly. The 22,000 men at San Diego will probably be increased to 25,000 by the end of the year. Mr. Barkman is in high favor among the Army and Navy officials. He leads many of the young men to Christ. He kindles spiritual interest in the hearts of many of these young fellows far from home. Every month some of them unite with the various Baptist churches, and frequently he hears from those who have returned to their homes and entered heartily into the work of their home churches. Dr. W. F. Harper writes that he knows of no more Christlike service than Barkman renders to these young men who wear the uniform of their country.

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MORE CASES of pneumonia were reported at Suifu, West China, last year than ever before, possibly following in the trail of influenza which infested the country a few years ago. On the other hand there were no cholera cases. There has been a diminution in hook-worm cases and of amoebic dysentery. Malaria has been very persistent and of course there is no end to the long list of infectious skin diseases.

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AT THE MEETING of the Home Mission Board at Atlantic City, it was voted to make the title of the general workers (who are each specialists) in this Department uniform. They are all to be known as Directors of the Home Mission Society's work in their several fields. Rev. Charles R. Shepherd, Director of Chinese Work; Rev. E. R. Brown, Director of Mexican Work in the United States; Rev. E. W. Moore, Director of Negro Work; Rev. Theodore Fieldbrave, Director of Work Among the Hindus; and Rev. J. M. Hestenes, Director of Christian Centers. With the utmost heartiness we welcome Mr. Hestenes to the service of our Society.

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OF THE 50 maternity cases at the Clough Memorial Hospital in Ongole, South India, the majority were said to be very difficult and abnormal cases. Most of the mothers and the babies would have died had they not been brought to the hospital. In his report Dr. Stenger also related the case of a young teacher taken ill with fever. His old father would not let him be taken to the hospital but sent for one of the numerous quacks. He came and shaved the top of the head and burned it. The boy was then compelled to swallow several vile concoctions and after these had failed to help,

an unmeasured dose of the quack's most potent drug, the deadly cobra poison, was given as a last resort. When this failed and the boy was nearly gone, Dr. Stenger was sent for. All this took place within five minutes' walk from the hospital!

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"As I look back over the past year, I feel that it has been fruitful of many good results," states Missionary E. W. Thornton of the Philippine Central College. "It is a real joy to see the boys grow in Christian character and usefulness. One high school senior, the best student in the class, is a real thinker. Early this year he yielded his life to the Master. Since then he has grown steadily both in spiritual life and leadership among the students, goes out every Sunday afternoon to conduct services to his country and the cause of Jesus Christ."

SOMETHING of the influence of the school Baalasore, Bengal-Orissa, where missionary H. I. Frost is principal of the Boys High School, may be surmised from the testimony of a recent graduate. He said, "I know many young men working in the various government departments, but the boys of our school are different. They fear God. I am unspeakably grateful that I have found God in this school."

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#### The Transformation of Sodom

In the southwestern part of the United States was a little settlement whose population was composed of Negroes, Indians, white people and a mixture resulting from the intermarriage of these races. So far down were they in the scale of morality, that the place was known as Sodom. Then came a home missionary. She established schools and organized a Sunday school and a church where there had been none before. She persuaded the people to give up liquor and their evil ways and save their money. Soon neat, well-kept homes came and the whole spirit of the place was changed. One day the people came to this missionary and said: "We want the name of this town changed." And thus Sodom became Pleasant Valley.

ONE MAY learn something from almost anybody. On a recent tour in the hills of Burma Missionary E. N. Harris of Toungoo met a follower of Klee boh-pah from whom he learned that the adherents of that cult have a way of naming the days of the week which is far superior in some regards not only to the scheme which has been commonly adopted among the Karen people, but also to the English method. It is based on the events of the creative week as given in the first chapter of Genesis. Thus Sunday is called First Day, Monday, Firmament Day; Tuesday, Land and Water Day; Wednesday, Sun and Moon Day; Thursday, Animal Day; Friday, Man Day; and Saturday, Rest Day, only that the names in Karen are much more concise and graphic than in English.

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PAUL C. METZGER, stationed in Tshumbiri, Belgian Congo, says that in the medical work there were 12,264 treatments, and receipts amounting to 1,189

OF SPECIAL interest is the recent session of the National Baptist Convention at Los Angeles, Cal., the most encouraging in the history of that body, both in attendance and the amount of work accomplished during the brief conventional year (December, 1922, to September, 1923), by the various Boards through which the organization functions. No less than 10,000 persons were present daily at the meetings, and the financial returns show that more than twice the usual collection was raised this year. Much of the credit for these results is given to the untiring efforts of the new President, Dr. L. K. Williams, pastor of Olivet Baptist Church of Chicago, and the Convention evidenced its appreciation of his wise leadership and rare executive ability by unanimously re-electing him.

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THE VARIED work of a colporter-missionary is difficult to define but a single incident in the life of one of these workers may be wonderfully illuminating. Rev. P. E. Nystrom, whose territory in North Dakota lies west of the Missouri River, held a simple way-side service in the home of an aged Norwegian couple, recently, during which we had the privilege of reading to them out of their own tattered New Testament, a part of which was missing. As the couple were 60 years of age when they came to America ten years ago it has been quite impossible for them to acquire the English language. They were glad to pray with Bro. Nystrom and earnestly invited him to return.

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BACONE COLLEGE students have been formed into companies which are assembled every evening at sunset, excepting Sunday, for flag drill. All companies were in review at the dedication of the four new buildings.

☆☆☆

MR. SAMOCHE BARNETT, of Wetumka, Oklahoma, has made a gift of \$10,000 to provide furnishing for the new buildings of the Murrow Indian Orphans' Home. Mrs. Sallie Berryhill, of Sapulpa, Oklahoma, has made a substantial gift toward the support of the Home.

**THE GREAT REVIVAL** in Sona Bata has brought inspiration to the whole denomination and now comes this encouraging word from Dr. W. H. Leslie of Vanga: "It looks as though the revival we have been praying for is really coming. It is especially noticeable in the nearby villages that have been holding out against the gospel all these years. Nearly all the young men and women have come saying they wanted to follow the Jesus-way and they are bringing their fetishes in heaps, they are putting away their extra wives and giving up their palm wine. Last Sunday about 1,400 people came here to service. I had the big chapel full of men and at least 80% of them were professing Christians or decided for Christ in that meeting. Mrs. Leslie had the women and children under the trees and they were also deeply interested. The offerings have increased 400% above what they were a year ago."

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ONE OF the outstanding events of the past year at our Hangchow Mission in East China was the raising of a sufficient amount of money to build an outdoor gymnasium. The gymnasium will be named in honor of Governor Lu of Chekiang Province who donated most of the money.

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A FINE PLAYGROUND is in process of construction in connection with the San Francisco Chinese Day School. Gifts from interested friends have amounted to nearly \$100, which, with careful planning, has proved enough to make a start. The boys are proving most enthusiastic and more interested in their school work than ever.

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BROOKS HOUSE in East Hammond, Ind., according to a report from Miss Jennie Bewsey who serves there as a nurse under the Woman's Home Mission Society, has expanded its original Baby Clinic to include several more. This winter the House will hold special clinics for Consultation, Prenatal Care, Goitre, Eye, Ear, Nose and Throat cases.

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"WE WERE ALL out of Miss Barnard's side of the house and the doors were open as usual," writes Naomi Knapp, from Midnapore, India, "when suddenly I heard a sound. Going inside I found one of the bullocks standing there calmly eating some Bengali notes after having eaten part of Revelation from an old Bible. At least once the command to eat the Word was literally obeyed."

A RECENT REPORT from President I. S. Prokhanoff of the All Russian Evangelical Christian Union described the inspiring sessions of the Ninth All Russian Conference held in Petrograd September 1-10, 1923. There were 340 delegates present from all sections of the Soviet Republic, including Siberia, Crimea, Caucasus and other provinces. The delegates left Petrograd with a firm desire to preach the Gospel. The only topic which brought considerable anxiety was the lack of means in the churches as a result of the famine of recent years.

☆☆☆

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OUR MISSION school at Kinhwa, East China, is recognized as the best one in the district and has the confidence and respect of the leading people there.

☆☆☆

DETROIT reached the high water mark this year in her church vacation schools. During one month Baptists of that city ministered to 32,000 children. Miss Harriet Cooper, a missionary of the Woman's Home Mission Society, writes that she had about as cosmopolitan a group under her care as is possible to imagine—100 little colored children and 50 foreign children of eight different nationalities!

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COUNT THEM? The Jamestown women did! In their church 1,273 drops of rain fell recently, but they were all "showers of blessing." And besides the women had their umbrellas ready to catch every one for the Continuation Campaign fund—for you see every drop represented a dollar! Not a bad record for the women of one Baptist mission circle, is it?

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DR. J. T. PROCTOR, mission secretary for East China, who was one of the speakers at the Baptist World Alliance meetings in Stockholm, arrived safely in Shanghai after traveling through Germany, Finland, Russia and Siberia. Dr. Proctor says: "The trip through Russia is quite feasible. There is no more difficulty or inconvenience, except for possible language difficulty, in traveling through Russia than through France or Germany. I found a number of people who could talk English and enjoyed the trip throughout. Siberia is a great country. I had long conversations with Mr. Prokhanoff in Petrograd and Mr. Pavlov in Moscow."

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DONALD FAY, a Chinese preacher in the West China mission said in a sermon: "There are three large concerns working

in China, each with its own aim. The American and British Tobacco Company has its agents all over China and the company's aim is 'A cigarette in every mouth in China.' The Standard Oil Company has its agents all over the country and its aim is 'A kerosene light in every home in China.' The Christian organization has its workers throughout the country and its aim is 'The Gospel in every heart in China.' Shall we make the third and last aim our own by giving, praying and going as the Lord may lead us?"

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Detroit Baptist Sunday schools report 100% in the Better and Bigger Church School Campaign. New York City is not far behind. One enthusiastic superintendent in that city says, "If you do not believe in it, try it. The Better and Bigger Campaign can do wonders for your Sunday school if you give it a chance, and really work at the monthly objectives."

☆☆☆

JUDGE FRED W. FREEMAN, of Denver, Colorado, president of The American Baptist Home Mission Society, was the guest of honor at the convention banquet held in connection with the Fortieth Anniversary celebration of the North Dakota Baptist Convention. At the Thursday evening session of the Convention occurred the unveiling of a portrait of the martyr Elijah Terry, a Baptist frontier missionary who was massacred by Indians at Walhalla, North Dakota, June 28, 1852. He was the first Protestant missionary in Dakota Territory.

☆☆☆

AT THE fiftieth anniversary of the Southern New York Association, a special gift was made for dormitory buildings for the Karen Woman's Bible School at Rangoon, Burma.

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MISS MAE CASE, a missionary among Hungarian children in Cleveland, has opened a fine reading room in connection with the West Side Church and increased the attendance at all her services as a result. Contributions of more books, especially for boys would be greatly appreciated. Her address is 2809 West Thirty-Second Street, Cleveland, Ohio. Miss Case is a recent appointee of the Woman's Home Mission Society.

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CHINESE BOYS in our home mission school in San Francisco were told the story of the Japanese disaster one morning recently in chapel, having first been shown some pictures of the San Francisco earthquake in 1906 to make the tragedy real to them. They responded by collecting ten dollars for the sufferers. This is in marked contrast to the attitude of a Chinese laundryman in New York, untouched by Christian teaching, who said, "Good for 'lem—serve 'lem right."



## A HOME MISSION BOOK OF NOTE

*The Frontier Spirit in American Christianity*, by Dr. Peter G. Mode, Associate Professor of Church History in the University of Chicago Divinity School, is a book quite out of the common order. The author holds that the frontier is the key to the distinguishing characteristics of American Christianity. Our American church history has never been truly written as yet, he says, because the formative influence of the frontier on the church life of the whole country has not been recognized. He undertakes to show the extent of this reflex influence of the frontier upon the churches that have poured out their nome mission effort upon the pioneer fields. Few studies on the church have presented the romance of missionary enterprise in the new settlements of the West. It is true that, in spite of the interesting biographies of a few leaders, adequate attention has not been paid to the religious development of the frontier. The reader will be surprised at the evidence presented to justify the claims made for the predominant influence of the frontier type of Christianity in American life.

The study is historical, comprehensive, fair. The first chapter on The Americanizing of Christianity is a fine piece of historical condensation. The influence of environment is traced from the early days, showing how American civilization has necessarily been creating a church life of its own, under the determinative influence of a free church in a free state. From the first we have had a frontier environment, and the missionary spirit has been at work, home and foreign blending more and more. Here are chapters on the Enlargement of the Missionary Horizon, Revivalism, The Small Colleges, The Sanctuary of the Small Sects, Church Cooperation and Rivalry, Centralized Control in Church Government, The Secularizing of the Religious Mind, and The Challenge of the Heroic. The book is one to be read by pastors and laymen who would understand the forces that have molded our country, and the inestimable value of the home mission agencies that have been and are at work for the Christianizing of the nation. (The Macmillan Co.; \$1.75.)

## "MY NESTORIAN VENTURE IN CHINA"

In this volume, which the publishers have produced in artistic and most attractive form, Dr. Fritz Holm, traveler, writer, member of numerous Societies and Academies, gives in minute detail the story of his expedition to Sian-fu in northwestern China. His object was to secure

a stone Replica of the Nestorian Monument, the Chingchiaopei or Luminous Teaching Tablet, whose inscription reveals the wondrous tale of the first mission to China, when the little band of Nestorian Protestants from Syria crossed Asia and introduced Christianity more than six centuries before Roman Catholicism came via India in 1292. The stone is dated A. D. 781, and was accidentally excavated by some native work-people in 1625, when it was set up by the Governor of Shensi. Its "bilingual inscription bears incontestable witness to one of the greatest romances ever enacted on Asian or any other soil." The author gives two translations, one by Dr. Wylie of England, the other by Prof. P. Y. Saeki of Waseda University, Tokyo. The original Stone stands outside the west gate of Sian-fu, unheeded and neglected, although it is said to be the most valuable archeological treasure in the world not yet acquired by any museum or scientific institution. Dr. Holm tells of long and unusual journeys with plenty of hardships and actual perils; of difficulties encountered not only in getting the exact Replica made but in transporting the two-ton Stone to the coast and thence to the United States; of loaning the Replica to the Metropolitan Museum for eight years, hoping that it would be purchased and kept in this country; and of its sale at last to a Catholic layman who presented it to the Vatican Museum in Rome, where it now has honored resting place. And all this, covering a period of many years, is narrated in utmost matter of fact style, with equal emphasis on the thrilling and uncommon as on the commonplace. Sian-fu, capital of Shensi, was the ancient, imperial city, and here at the time of the Boxer uprising the empress-dowager, emperor and court remained as fugitives until affairs were settled at Peking. The author's comments on China and matters generally are direct and interesting. He is a keen observer of men and places, has done a most creditable piece of work, and has a right to make the most of it. There are 33 photographs which he took, and a map. (Fleming H. Revell Co.; 335 pp., with index; \$3.50.)

## "MY FORTY YEARS IN NEW YORK"

Dr. Charles H. Parkhurst has given us a charming autobiographical sketch, with some added reflections on many matters of interest, theological and otherwise. To many the story of the early days, with its picture of a New England farm home in which religion was lived as well as taught; the college experiences, leading first to teaching and later into a rural pas-

torate at Lenox, as a prelude to his forty years ministry in New York, will prove the most absorbing. It was out of such homes that the preachers and teachers and business men of strong moral fibre came. The observations are characteristic of the man who impressed himself as one of the great preachers and reformers of his generation. The story of his successful assault (1892-1894) upon the Tammany tyranny which held New York in its clutches is briefly and simply narrated. It is described also in the Foreword by ex-Chancellor Day and the Tribute by John W. Goff, who as counsel of the Society for the Prevention of Crime ably seconded the most courageous fight a preacher ever made against an unscrupulous enemy of righteousness. That exposure of the criminal complicity of officials and police with the lower world aroused the moral sense of the entire country, overthrew the existing civic powers, and permanently lifted the moral tone of the metropolis, so that no administration since has ventured to do what was common prior to Dr. Parkhurst's pulpit, philippic and public service as president of a society that had previously been contented with passing resolutions. The reflections are the matured opinions of a man over eighty. They range from Fitness for the Ministry, Religion, Faith and Immortality, to National Character Dependent on Domestic Character, Treating Criminals as Moral Invalids, and Our International Future. This is a book for men who like a man. (The Macmillan Co.; \$2.)

## "THE MYSTICAL QUEST OF CHRIST"

This is a volume of remarkable power by Dr. Robert F. Horton, longtime one of the great preachers of London. The author has poured the deepest expression of his experience into these pages, which throb with spiritual virility. The style is direct and one is never in doubt as to the meaning. Dr. Horton believes that a great element of mysticism enters into every genuine Christian experience. Christ is real in his experience as in Paul's. The opening chapter on the Rule of Life lays down the simple precept, "Be Christlike," which he says is the "unfathomable and unsearchable and illimitable principle offered as the guide for all human life, and as the point of unity by which men, and even nations, may be finally brought together." This is the central idea around which the inspiring teaching of the book is clustered. All life is brought to this touchstone. The value of autosuggestion is emphasized, with practical directions as to how M. Coué's formula may be improved by turning the thought directly to the present Christ. The reader may be unable to go all the way with the leader, but he will be in uplifting and inspiring company, and gain steady spiritual impulse from the contact with a great believer in and lover of Christ. (George H. Doran Co.; \$3 net.) (For other Reviews, see Pages 61-64.)

## News and Notes from the Missionary Societies



### A UNIQUE RECORD

Last year Miss Clara Kurtz, Captain of Recruits in the Calvary Baptist Church of Williamsport, Pennsylvania, succeeded in enrolling every woman in the church as a member of the missionary society. This year the far more difficult task has been accomplished of getting every woman in the society, including members of the extension department, to read each one home and one foreign mission text book. This feat puts Calvary Church women in a class by themselves so far as our records show. In the doing of it Miss Kurtz made 280 calls in three months.

Mrs. Applegarth, the pastor's wife who sends this cheering bit of news, says, "I wish every church had a worker like her. She never gives up, and has such a sweet persistence. Calvary women have also gained all the points in the 'Standard of Excellence' for Women's Societies."

Congratulations to leaders and followers in this brave church. I am sure there are others who have gone or will go over the top in similar fashion. My old umbrella is out this time not for stamps but for precious records of achievement in the face of difficulty. Next!

### A LETTER FROM THE TOPPINGS

*Karuisawa, Japan, Sept. 20.*

Twenty days after the great earthquake we are still marooned in this mountain village. News comes only by messengers who dare the dangers and difficulties of the journey to the scenes of devastation, which defy description. First of all we long to broadcast our new and blessed realization of the unshakable, the indestructible spiritual values of the message of Jesus Christ.

We face carrying on with all our material equipment gone. Only ashes and debris remain of the three institutions in Yokohama where our work centered, and of the home in which we had so recently and with such relief and glad anticipation unpacked and arranged our earthly possessions. In the same house were the personal effects that daughter Helen left with us when she sailed for America last November. Also the outfit of our son Willard, who had just landed from America and gone to a Y. M. C. A. Conference with only a suitcase.

It all seems like a dream of that inevitable event when we shall forever separate from the things of this world and face the inventory of our investments in the things not made with hands. But the familiar

promise, "Your Father knoweth that ye have need of these things," is sufficient. We know He has abundant resources in the hearts of those who love Him upon which He can draw for all our needs. Our hearts are also filled with a new hope that the better understanding, the happier relations between the two nations we so dearly love, for which we have so constantly plead and prayed, is to be furthered by this overwhelming tragedy.

Surely the dead that lie by the thousands still unburied amid the ruins of those stricken cities, the multitudes more of homeless ones, the sick and maimed who will drop beside them during the suffering of this coming winter, will hush the spirit of suspicion and hatred and awaken the nations to a new attitude of sympathy and helpfulness. All those innocent ones—the gentle, kindly women, the sweet little children, will not have died in vain, for a new "brotherhood that binds across the seas" will be their memorial.

We can not write more now. We can not yet tell when we go or what we shall do—but in this greatest test that we have ever faced we count on your cooperation. As ever yours in service,

*Henry and Genevieve Topping.*

### Program on Our Work in the Orient

#### WITNESSING IN OFFERINGS, MONEY, LIFE

Sentence: "Remember that nothing which God approves, ever stops for lack of funds."—*A Bengali Woman.*

INDIA—KEY WORD: "GIFTS"

Show map of India

1. Song.
2. Scripture passages on "gifts."
3. *First, Assam:* Marie Holmes in action (page 39).
4. Story of hospitals and memorial buildings (p. 40).
5. Language difficulties, 2nd paragraph (p. 43).
6. Hindu Hostel; Overcoming superstition (p. 46).
7. Translating the Bible (p. 47-48).
8. *Second, Bengal-Orissa.*
9. Song.
10. Sinclair Orphanage, Widows' Home, Story of Komoli (p. 50).
11. Cut in gifts (p. 52); Story of Kali (p. 54).
12. *Third, Burma.*
13. Bassein and the Karens (p. 57 and 60). Mandalay and Maymyo, Burman work (pp. 63 and 66).
14. Story of Ma Thin Tone and Dr. Ma Saw Sa (p. 64, leaflet about Dr. Ma Saw Sa).
15. Memorials, The Rest House (p. 67).
16. *So, India:* Name hospitals and memorials (pp. 87-114).
17. Story of Nalgonda Hospital (p. 98).
18. Touring with Miss Brunner (p. 101).

19. Industrial work (pp. 87-114). Miss Reilly's story of Ongole Hospital (p. 105).
20. Founding of Vellore Union Medical College for Women (p. 112). Song and Prayer.

### FROM PORTLAND, OREGON

Woman's Day, November 7th, which really opened the Conference, was a red letter day for Baptist women of the city and state, and will long be cherished by them. Promptly at one o'clock the program began with a "Barmecide" (foolish) luncheon. At an artistically decorated table on the front platform were seated the team of workers, Misses McVeigh, Helen Monroe, Louise Carter, Alice Brimson, and Ina Burton, guests of the Conference; Mrs. O. C. Wright, president of the Oregon State Society; Mrs. C. A. Loucks, administration vice-president of Columbia River District, and Mrs. E. A. Knight, District Continuation Campaign director. Mrs. Wright introduced the speakers. Miss McVeigh, candidate secretary of the Women's Foreign Missionary Society, spoke on "The Measure of Our Opportunity"; Miss Carter, missionary from Central America, on "Opportunity in Central America"; Miss Monroe, missionary from Japan, on "Opportunity in Japan," and Miss Brimson, Americanization secretary of the Woman's Home Mission Society, on "The Baptist Response to World Opportunity." Then Mrs. W. B. Hinson, general chairman of the Ingathering Committee, asked for reports from the various 14 city churches and a chairman for each church responded. A few came from over the state outside of Portland. Previous to this date each of the churches had celebrated Loyalty luncheons with a total attendance of 700. Amount contributed from "Might" boxes, \$814.11, from W. W. G. Girls \$98.89, and \$188.20 to the Polaed, Arizona, Indian Center. At six o'clock a harvest supper was served to the W. W. G. Girls in the Lower Temple, at which 230 were seated. Miss McVeigh, Miss Brimson, Miss Carter, and Miss Burton spoke to the girls.

At seven o'clock the missionary drama "On Trial" was presented to a full house under the direction of Mrs. Carrie Potter, who also had charge of the music, vocal and orchestral, which was a helpful and pleasing feature. Miss Carrie Odell was general chairman, and much of the success of the day was due to her untiring efforts. These were mountain top experiences.

Loyalty luncheons were held at Eugene and Salem, with large attendance. Eugene reported \$375 from "Might" boxes and \$61.46 to the Indian Center. Salem reported \$130 from "Might" boxes and

January, 1924

## MISSIONS

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**\$57.15 to the Indian Center.—Mrs. O. P. M. Jamison, Chairman Publicity Committee, Columbia River District.**

★☆★

DR. R. C. THOMAS writes from Iloilo: "The women have demonstrated that the evangelizing of the students in Government schools is perfectly possible. During the last few months of the last school year, ending in March, 105 were baptized, and during this school year (June 9th to date) 89 have been baptized. We have had baptisms every Sunday but one since school began and 38 baptized here last 4 Sundays. Pray for a large ingathering here."



## How About a 1924 BARREL?

"You'll take good care of her, won't you?" wistfully asked a kind looking colored father, adding, "She's the only one we have." Parent after parent went away from Mather Industrial School on the opening day of school this year with only enough to pay the return train fare, sacrificing to the very limit in order that beloved daughters might have a preparation for life such as their parents had not had. The nominal charge of \$8.50 a month for board means a small fortune to these people; and when one considers that there is a wardrobe to be prepared, and provision made for books and traveling, it is easy to see that the total cost of one child's schooling amounts to quite a sum for these humble folk, especially when there are many in a family.

Last year every student at Mather was a professing Christian. Eight students secured summer positions in northern homes and gave very satisfactory service, endearing themselves to their employers. Some of Mather's graduates became valedictorians in the higher schools to which they have gone. Many graduates of the year before proved their loyalty by returning to continue their studies in the new ninth grade installed for the first time this past fall. School opened with a large enrollment and excellent prospects for fruitful Bible study, since so many of the teachers have specialized in the subject and have been sought by public assemblies as lecturers.

Mather's greatest problem is how to supplement the amount the students are able to pay (which of course by no means covers their total expenses) and the sum allotted by the Board of the Woman's Home Mission Society—a sum which has necessarily grown less under the financial stringency and the 25% cut in the budget. Current expenses, repairs, improvements, and countless other needs are, like the poor, always with us! Those kind friends who keep Mather's problem in mind and

remember to send along barrels from time to time are all that save the day. Last year the income from the sale of barrel contents provided a large part of the teachers' salaries, paid part of the current expenses for general upkeep, and secured a new Sales House. So keep up the good work and let the new year find you as an individual, or you as a member of an organization, planning a 1924 barrel full of good things for Mather.

spoke briefly of those early struggles and of his joy at what had been accomplished. After the dedication prayer there was a general inspection of the buildings and at sundown the student body passed in review as the "colors" were lowered.

Better than the fine buildings and new equipment is the promising group of boys and girls who are being educated and trained to do well their part in the life of our country. Of the recent graduates of Bacone twelve young people are taking college work, most of them in our Baptist Schools. President Weeks, ably assisted by Mrs. Weeks, is building strong Christian characters in the student body of Bacone.—*Mrs. Katherine S. Westfall.*

DAY OF PRAYER FOR MISSIONS,  
MARCH 7, 1924

It is not too early to begin planning for it now. Preparations are best laid in advance and you will want some time to get your women in line. A card entitled "A Call To Prayer" has been issued as a preliminary aid. It is small enough to fit comfortably into an ordinary envelope, to be carried in Bible or purse, or even tucked into the corner of your looking glass on the bureau. Space has been left for local insertion of place, hour, and leader's name. On the reverse side suggestive topics for prayer are listed. The card is intended for free distribution and may be had on application to the Literature Department of the General Board of Promotion at 276 Fifth Avenue, or at any of the branch Bureaus at the following addresses: 143 North Wabash Avenue, Chicago; 700 Ford Building, Boston; 504 Columbia Building, Los Angeles.

The program itself, "The Spirit of Power," is by Mrs. DeWitt Knox, and is in five parts, entitled Praise, Prayer, Purpose, Practice and Power. All hymns and Scripture verses are printed so that all groups will have the full text. The program may be obtained from the Literature Bureaus listed above at 2c each, or \$1.50 for 200.

Each local group should procure a supply of both card and program at an early date. The demand increase each year and the placing of orders early is advisable to insure delivery.

If no one has taken the initiative in your community toward planning for the observance of this day, will you not see that the leaders in the various denominations are called together by the first of February to formulate plans? All publicity opportunities should be used, such as printed church calendars, bulletin boards, pulpit notices, announcements at all meetings and gatherings, religious, civic and social. Pen and telephone should be utilized to invite friends and neighbors. "A Call To Prayer" may be enclosed in personal letters to acquaintances for several weeks before the observance. Praying in faith for wisdom in preparation, His Spirit, the Spirit of Power, will guide and inspire. Begin praying definitely now!



PIUTE INDIAN BOY AT ORPHANAGE

## BUILDING BETTER INDIANS

Just as the bright autumn sun was rising over the horizon and touching the brown hills of Eastern Oklahoma, the overland limited stopped at the Muskogee station and the visitors who had arrived to attend the dedication of the new building at Bacone were greeted by President Weeks and taken to the school campus. Two days were spent in inspection of the new buildings, visiting the class rooms and meeting the teachers. The faculty is composed of a fine group of young men and women, eager and earnest to give of their best to the students. It was such a satisfaction to see the good substantial furniture which was on exhibition in the Manual Training Class room, and to step into the Domestic Science room and taste the good gingerbread which the class in cooking had just taken out of the oven.

(The new buildings are described in Dr. White's article on page 8.—Ed.) The dedication services were simple and dignified. The Superintendent of the Five Civilized Tribes spoke of his interest in the education of the Indian young people. Addresses were given by the Secretaries of the two Home Mission Societies. Uncle Murrow, who in the years long ago, together with Professor Bacone and Mr. Rogers laid the foundation of the school,

## FROM THE FAR LANDS

### HELPING THE LEOPERS

We are trying to do what we can to help some of the many orphans here. I also have the privilege of being the secretary of the Moulmein Leper Asylum. We feed, clothe and shelter the lepers as well as give them the best possible treatment for the alleviation of their dreadful disease. Our own Dr. Martha Gifford of the Ellen Mitchell Memorial Hospital goes to the asylum weekly, more often if necessary, to give the new treatment for the cure of leprosy. This chaulmoogra oil is found in large quantities not far from Moulmein.

When you hear the word leprosy, I can easily understand how you feel. What would you do out here where lepers are allowed to do almost as they please? We meet them everywhere. If they are found begging they are supposed to be arrested and put in the pauper ward of the asylum. But what policeman is so brave that he will take the risk of arresting a leper? We have a policeman in the asylum right now who brought a leper here and as a result is an inmate with the dreaded disease. We are trying to get these lepers to come into a home especially set apart for them. Three helpers of our missionaries have the active management of the home and we have a committee of prominent citizens to assist us. Religious services are held at least once a week and we are doing all we can to make the lives of these very unfortunate people as pleasant as possible.—*William G. Evans, Moulmein, Burma.*

### WHERE LIFE IS CLOSE TO DEATH

One incident which came to my attention recently will show how close life is to death in some parts of South China. Some weeks ago Mr. Mo Yung-po, vice-principal of the Yuuh Dzae Academy, Shaohsing, was out on inspection for the famine committee. At one point in his journey he came upon a poor woman weeping beside the road. He immediately stopped and asked her what the trouble was. She replied that there was nothing to eat in the house, that she had been out to sell the chicken which she had in her basket, but that she could find no one to buy it and that she and the other three people in her family must starve. Mr. Mo, with his characteristic generosity drew out thirty cents, the price of the chicken, and gave it to her. The woman with the courtesy of her race handed him the chicken, which he with equal courtesy refused to take, telling her to try again the next day to sell it. My chairbearers reckoned carefully the extension of life that Mr. Mo had given to this poor soul and her family and thought that her days had been prolonged by at least eight through this act of generosity.—*A. F. Ufford.*

### WHEN IT RAINS IN BURMA

Our rainy season began in May. Sometimes it is more like a heavy mist, at other times it comes down in torrents. With the rains we have felt a very welcome change in temperature. March was hot, April was hotter, and May was getting to be a regular scorcher until the rains began. Since then it has been just about right with a hot day as the exception instead of the rule.

Because of the great amount of rain—the average yearly rainfall in Moulmein is 225 inches—the atmosphere is so damp that our great problem is to keep our clothes from being ruined by mildew. It is part of each day's work to brush or wipe the mould from our books, shoes, clothes, etc. I have varnished all my books in order to save them from the insects as well as from the moisture in the air. Our clothes become spotted with mildew while our shoes and all our leather goods are literally covered with mold. You can see that we have a busy time trying to protect what we have from the ravages of this tropical climate. Everything made of metal rusts. We have to keep all our food in tin containers. You must remember that we do not have a furnace and the only way we can dry our clothes is to spread them on a bamboo frame, over a charcoal brazier or an oil lamp. We have a few hours of sunshine occasionally, then everything is hustled out on the veranda for drying and a good airing. But to us the worst thing of all is the "odoriferousness," for the musty smell is with us all the time. This rainy season lasts until October, but we are not going to worry about it. Adoniram Judson and many others have had similar experiences and we should be as willing as they were to put up with unpleasant things for the sake of the work to which we feel God has called us.—*William G. Evans, Moulmein, Burma.*

### A WELL EQUIPPED OXENMOBILE

Some years ago I made an ox cart on two wheels that contains two folding beds, a table and a couple of chairs. I use the cart as a base from which to work into the villages. At this season of the year the cart can travel on the main roads only and some of them with difficulty. I eat and sleep in the cart. After breakfast I take my bicycle and a supply of drinking water and start into the jungle, riding when I can and walking the rest of the time. In this way I can visit on an average of three schools a day and travel about 25 miles. I usually get back to my cart about dark, tired and hungry, wet and muddy, but happy. On these trips I examine the school and make notes on the condition of the place. By the time I have finished the whole village is assembled and I have my opportunity to preach for an hour or more. I carry a limited supply of medicines and when I return to the cart at night I find from 20 to 50 people waiting to see the missionary on one errand or another. After the evening meal I preach until bedtime. Although

these people are not in any hurry to become Christians in name, they do have a great hunger for religious teaching—*Howard R. Murphy, Midnapore, India.*

### A CHINESE BOY'S DEVOTION TO HIS MOTHER

An interesting example of a Chinese boy's devotion to his mother came to my notice a few days ago. I was conducting the daily clinic in connection with the hospital when a quiet young fellow came up with his left arm wrapped in the blue cotton muslin which is almost universally used in making clothing here. There was no sign of pain on his face. It was really quite peaceful in its expression. Beneath the muslin wrappings on the arm was a poultice of green herbs looking very much like minced green grass. We see some very loathsome poultices on many of these cases that come to us. If people would only do nothing for a wound we would have an easier time curing it but they are always very solicitous about a friend's aches or wounds and the fact that they do something helps the patient bear his ailment. Well, under this poultice we found a big red wound. It was about three inches long and two inches across and showed the muscle and blood vessels all exposed.

Can you guess what was the cause of that wound? The young fellow had cut out the flesh himself to make medicine for his sick mother! I looked at his face again. There was no sign of suffering, just that quiet placid face. And although I felt like scolding him for such a senseless, useless sacrifice, I only admired his devotion to his mother. I didn't laugh at him. I said not one word of reproach. I felt that I was ministering to a noble—although woefully misguided spirit and I urged him to come into the hospital.

I have been thinking of that boy a great deal these days. If only we could tie up such a spirit of self-sacrifice to a nobler, more rational cause, if we could get the determination that prompted such an act linked up with the spirit of Him who gave His life for the emancipation of man's soul from sin and superstition—especially typified in these non-Christian lands—what miracles could be performed!

And then I thought of the thousands and thousands of young people at home who at this time of especial financial need for the extension of Christ's healing grace in all the dark corners of the world are asked to offer their choicest gifts to the Master, I have thought too of the large sums that could be saved for the "healing of the nations" if every son and daughter of the King of Kings would eliminate all the little luxuries which are harmless in themselves but claim goodly sums during the year. We who are in the midst of the struggle between Darkness and Light are astounded at the fortune spent annually for chewing gum, sodas, the movies and other common, pleasure-giving pastimes. And so little for the Kingdom!

The boy's case I have mentioned is not the first one of the sort that has come to

my attention. Another young fellow came to us a few years ago who had made the same sacrifice for his father, but the father did not improve. In this recent case, however, the young man said his mother was better. The man who accompanied him was very much worried for fear one of the "vital canals" had been cut out. I do not know what they are but the average Chinese continually refer to them. They are a part of the superstitious system of anatomy from ancient days. I solemnly assured the man that the vital canals were intact and relieved his mind.—C. E. Tompkins, Suifu, W. China.

#### TO THE MOUNTAINS

In a short time we will go to the mountains for a brief rest. You will hardly doubt the advisability of our getting to a more healthful spot for the summer when you know that we are at the same latitude as Tampa, Florida, are surrounded by frightfully insanitary conditions which foster such scourges as cholera and small-pox, and are subjected to atmospheric pressure and humidity such as we hardly know at home. We'll take a teacher with us and study the language most of the summer. We hope to take another hike into the mountains but we hardly expect to repeat the wild experience of last summer when we scaled Old Baldy, a rugged mountain peak about 15,000 feet high, the summit of which no white men (or Chinese as far as any signs indicated) had previously been able to reach. One must actually see these great rugged mountains of the Tibetan borderland to fully realize their grandeur. It truly is an inspiration to be within view of them through the summer. One's spirit of worship is inevitably enhanced. The mountains make God seem greater and his power mightier. —W. W. Cossom, West China.

### FROM THE HOME LAND

#### COOPERATIVE HOME MISSION WORK IN SOUTHERN CALIFORNIA

Our Mexican and Italian work at San Diego has been much revived under the leadership of Rev. A. B. Apra. The original mission property has been improved. A new chapel in another portion of the city is now in course of erection, and Mr. Apra conducts classes and services among Mexicans and Italians at four different points.

Our missionary at Corona, Rev. P. H. Pierson, follows his Mexican people to the ranches where they work in large numbers. The splendid mission chapel on the main street of the town, the gift of the English-speaking people of Corona to our Mexican work, has greatly dignified the services.

At Garden Grove, Rev. M. D. Castillo continues to do a substantial work among

the Mexican people, and the Garden Grove Church, without missionary aid, conducts a fine work among the Japanese children of the community.

At Colton, where there is a large Mexican population, Missionary C. T. Valdivia was recently recognized in an important meeting of the business men of the city as rendering the finest service to the community of any citizen of Colton. The temporary mission chapel is crowded to the doors. The Convention has purchased a new lot, and an adequate chapel is an absolute necessity.

For the last three months Mr. Ismael Garcia, a student at the Spanish-American Seminary in Los Angeles, has been serving as supply at Oxnard. Quite a number have been converted and baptized, and new interest has come to the mission.

Maravilla Park, a new Mexican town of 5,000 population, a few miles outside of Los Angeles, has grown up during the past year and a half. There was no Sunday school, and no religious services of any kind, either Protestant or Catholic, were being held. Our Convention purchased lots and erected a neat chapel. It had scarcely been completed until it was crowded, and we are now finishing an addition. The mission has been conducted under the leadership of Mrs. M. Knowles, an experienced missionary, assisted by a young Mexican student from the Spanish-American Seminary.

In addition to sharing with the Home Mission Society in the support of the pastors of these Mexican churches and missions, the Convention also shares with the Los Angeles City Mission Society and the Home Mission Society in the support of four Mexican churches and missions in the city of Los Angeles, one international mission, two Japanese missions, one Italian mission, and two Russian missions.

Rev. W. R. Carter, general missionary, has rendered most efficient service. The large immigration of Negro people has thrust upon the Convention a great opportunity. During the past year the Convention has been assisting a number of the Negro churches in securing modest chapels.

Rev. M. Berglund has continued serving the Northern and Southern California Conventions jointly among the Swedish people.

The Convention evangelist, Rev. James Holmes, has commended himself to the churches by his ability, earnestness, and fervor. The spiritual interest in the churches has been much strengthened by his ministry.—Dr. W. F. Harper, State Secretary.



REV. JOHN HESTENES, national director of Baptist Christian Centers of the Home Mission Society, presented a group of workers from the Brooks House and Katherine House to the Indiana State Convention in October. The workers with the assistance of children representing eight nationalities conducted a demonstration of the average day's work in a Christian Center.

#### Ideals of a "First American"

##### ADDRESS OF WELCOME BY JOHN DAVIS, CREEK INDIAN, AT COMMENCEMENT EXERCISES, BACONE COLLEGE, 1923

The Senior Class welcomes you. We have always been glad to see you here, but never more than today. To all of you we owe a deep debt of gratitude—you who have made possible these wonderful years at Bacone; you who have encouraged and helped us. Be assured that we appreciate your interest.

To you who are former students we can say little. We are soon to leave the school, and you have experienced the same emotions that we feel now. You know the regret with which we leave these halls. You know the pleasure with which we recall the years we have spent here.

Friends, Class Day is in a peculiar sense Seniors' Day. It is a day dedicated to them, and in which they dedicate themselves to the new work before them. It is natural that they take stock now of themselves, and of Bacone. What has Bacone meant to them? What have they done for Bacone? We came here at different times in various stages of learning. Some of us had been to school before, while for others this was the first venture. But, one and all, we wanted to learn. We wanted to be able to understand and appreciate what had been written in books. We hoped to gain something here that would help us in the world, that would make us a power for good wherever we lived. We have worked and tried hard. We trust that we have gained more than mere knowledge. We believe that Bacone has contributed something to our characters. It has made us stronger men and women. We have met here some of the best people in the world, people imbued with a love of God and an ideal of service that has been an inspiration to all of us. Sometimes I imagine these people, our teachers, have thrown up their hands in despair over us. Sometimes we have played when we should have worked; sometimes—and we hope they have forgiven us—such things as football and fights have seemed more important than school. They were patient with us at these times. They tried to act for our good. They have shown us always what it means to be unselfish and friendly and honest, and their example will always remain with us.

Thus Bacone has given us much in knowledge, in friendship, and in ideals. What have we given Bacone? Not much of anything yet. But our time is coming, our opportunity is at hand in the years to come. Now we can serve Bacone best by being true to the ideals she has taught us here. Whatever we do that is good will bring honor to our school. If we are ambitious, if we strive to do worthwhile things, if we have, before we pass to the Happy Hunting Ground, made our world a little happier and a little better place to live in, we have succeeded in life, and we have brought everlasting honor to Bacone. These things we will try to do.

#### A VAST ENTERPRISE

The American Baptist Home Mission Society has under appointment 891 missionaries, including 288 teachers in the schools and colleges in the United States and Latin North America. There are 163 missionaries, speaking 20 languages, distributed in 31 states and 110 cities, with 47 English-speaking pastors and 18 workers in 19 Christian Centers. (There are now 26 Christian Centers in which workers of the Home Mission, Woman's Home Mission Society, City Mission Societies and State Conventions may be found.) Twenty-two general evangelists carry forward the work of the Department of Evangelism throughout the Northern Baptist Convention. The colporter-missionaries under joint appointment of the Publication Society and Home Mission Society number 52; chapel car missionaries, 7. The work of the Home Mission Society has been definitely established in Jamaica and Haiti.

#### THE NEW ENGLAND CONFERENCE ON EVANGELISM

At the New England Conference on Evangelism, held in Boston September 9-12, 50 speakers contributed to enrich the program. The special topics for the three days were "A Look upon the Fields" on Monday, "Concerted Action" on Tuesday, and "Preparation and Consecration" on Wednesday. Dr. E. F. Merriam says: "This conference called together the finest and largest company of ministers and lay members gathered in Boston in recent years. It culminated in the deeply spiritual and inspiring 'Retreat' or 'Quiet Hour' on Wednesday afternoon. Again and again the idea emphasized by Dr. English that the progress of the kingdom of God is not primarily dependent on organization and machinery, but upon the presence and power of the Holy Spirit, was made prominent."

The close attention given to all the addresses relating to the different methods of soul-winning and the results obtained showed clearly that the longing still exists for a renewal of this work. If a conclusion can be drawn from the many expressions heard, many of those present were planning, even while there, how this work of evangelism not only could but should be conducted in the churches from which they came. There was deep appreciation of the Home Mission Society's service, in so efficiently planning the conference.

#### STUDY BY CORRESPONDENCE

During the past twenty-five years it has been demonstrated that students are able to do most satisfactory work through correspondence courses. Many of the leading universities now have a large enrollment of correspondence students, and they report that frequently more thorough and beneficial work is accomplished in that way than by the usual method of class instruction.

The Home Mission and the Publication Societies are cooperating in an endeavor to meet adequately the educational needs of their field workers, and of others who may wish to have the advantage of such courses. With a constituency so widely scattered the only possible method of providing consecutive and systematic training is through correspondence study. The Northern Baptist Correspondence School has therefore been established with general headquarters at 313 West Third St., Los Angeles, California, with George L. White as General Director. He will be glad to furnish full information to all who apply. Our Convention is cooperating.

#### SOUTHERN EDUCATORS ON LYCHING

Eighty-three of the South's leading educators, including 8 state superintendents of education, 26 presidents of state universities and colleges, 25 presidents of privately endowed and denominational universities and colleges, and 24 college professors, recently issued to the American people the following appeal:

"We, the undersigned, engaged in the work of education, earnestly appeal to all citizens to exert their influence constantly and actively in condemnation of the crime of lynching. We furthermore urge upon our state legislators and executives to enact, if necessary, and persistently to enforce, such laws as will tend to put a stop to this species of lawlessness."

These eminent educators call attention to one of the most serious evils prevalent in our country and point out the only possible way by which it can be overcome. Their appeal should enlist the active interest and support of all good citizens, law makers and executives.

#### BERGEN BAPTIST CHINESE SCHOOL

As it seemed possible to have a Chinese School in this section of the city, one was started on October 6, 1922, under the efficient leadership of Superintendent George I. Sturges. The first Sunday there were 3 teachers and 5 pupils. During the year this number has increased to 36 teachers

and 60 pupils. This does not include those who can come only occasionally. The Educational Board has been busy attending to the books and cards needed, also conducting two classes before the regular session. Miss Sprague gives a fifteen minute phonic drill to the beginners, while Dr. Sturges assists the others with more advanced English. The progress made by the pupils is evidenced in the lesson that follows.

We have had many good times together. At Thanksgiving a party was given at the church at which games were played and refreshments served. The Christmas exercises were held on Sunday afternoon, December 24th at 3 P. M. All the boys took some part. We also had some guests who favored us with vocal and instrumental music. Then all were served with a turkey supper, after which we attended the evening church service. Another entertainment was held in honor of Washington's birthday. May 30th was chosen as a good day to spend in the open. Three bus loads went to Verona where games were played and a supper was served.

In June of every year the Chinese Christian Union has an excursion, and this year was no exception. The pupils provided the tickets for their teachers, and all who went voted it a splendid outing. On June 29th the teachers had a "Farewell Get-together" at which time one teacher very kindly provided ice cream.

Many of the boys had been showing an inclination toward spiritual things, so on June 3d we had a Decision Day. Twelve pupils professed their love for Jesus Christ and expressed a desire to be baptized. The baptism on the following Sunday was a very impressive service. The twelve boys were in the baptistry at the same time, and as each one was buried with his Lord in baptism one could not but feel what great joy there must have been in heaven at the sight and what great missionary work might be accomplished if these twelve return to far-away China (as one already has), with the good news that has been ours blessing all our lives.—Nettie Weaver, Secretary.



CHINESE YOUNG MEN BAPTIZED AT BERGEN CHURCH

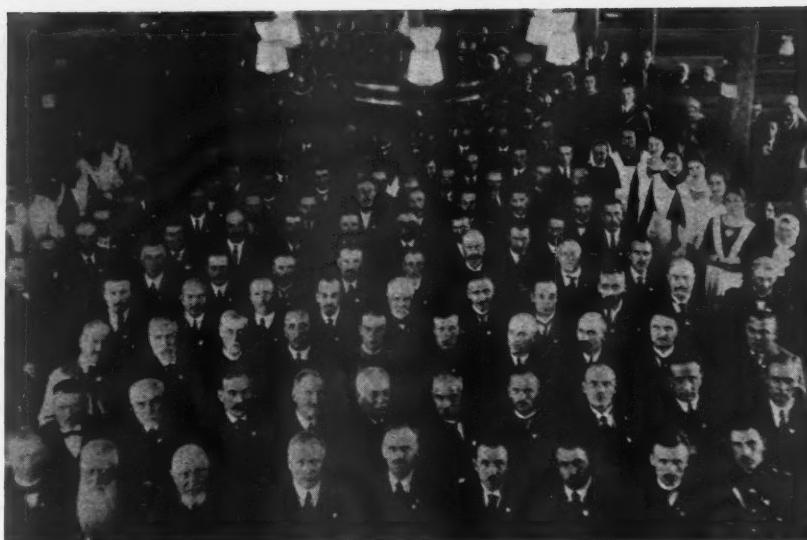
## Letter from Dr. Tenny

## AFTER THE EARTHQUAKE

We had lunch together at Prof. Sakata's, and then went in a body to the school site of the Mabie Memorial. I cannot describe to you the pathos of the scene. The building that was so great a pride to us is a total wreck. A few walls are standing still, but all floors have fallen and the major portion of the walls. Possibly we might have saved some of the library and apparatus, had the fire not reached the school, but there would have been comparatively little. The total job of clearing the place is a big one and will call for considerable outlay.

Principal Sakata gave a detailed report of the loss. Except for seven typewriters which students and a servant saved, the school was a total loss—buildings, furnishings, library, scientific apparatus and specimens, everything. In addition, as you know, Prof. Ohashi and a clerk by the name of Kaneko were killed by the falling of the building. These two were on duty in the regular order of service designated by the Principal, it being his policy to have one teacher and one clerk on the ground every day, in schooltime and in vacation. In addition, Prof. Sasaki (formerly Mr. Yuza) went to the building about a half hour before the disaster, presumably in connection with his duties as librarian, and was also killed. Dean Takata was in the library in the second story; at the first shock the gable above him fell outwards and he jumped from the window and escaped with only injury to his feet where he struck on the fallen concrete. Mr. Taguchi, the assistant treasurer, had just returned from the bank with about 700 yen with which to pay some bills. This he put safely away (but it was burned), and went with a science teacher and a cabinet-maker to the ground (basement) floor to inspect the new cabinets just finished. They were there when the collapse came, but escaped as if by miracle, crawling out through a small opening which the earthquake left in the ruin. Had the disaster come a few days later when the school was in session it would have meant the death of practically the entire staff and probably most of the students. Some of the latter might have been out with the gym teacher; otherwise practically all would have perished. Every room used for regular class work collapsed at once. A great factory of the Western Electric, also of reinforced concrete construction, collapsed, as did a big public market of like material. While many buildings of that construction escaped, especially in Tokyo, those in other places could not stand the strain. It seems plain that there were waves of greater and of lesser intensity.

Of the staff, the following lost everything in the fire: Gressitt, Fisher, Covell, Topping, Taguchi, Kikuchi, Sakuma, Ishikawa, Nakai, and Egari; also Tsukamoto the servant who was in charge of the building and a boy (clerk), Ode by name,



LATVIA ANNUAL CONFERENCE

who survived. The students numbered 545 at the time. Of these 3 are known to have been killed, 30 are not yet heard from, so we do not know whether they are alive or dead; 29 families had death in the family circle, in some cases two or more of the family having perished; 192 of the boys are known to have been burned out of home, and the houses of 117 other families have not yet been reported on, but presumably the major part of them were burned, as barely a fringe of Yokohama remains. Yet in spite of these desperate conditions, at the opening gathering of the school on October 1, when plans for the future were announced, 320 students reported! A few of these will not be able to continue in school, but it seems clear that we shall still have a school of 300 or over. To me, after walking over the desert that was Yokohama, this seems almost unbelievable. Some of the boys came in uniform, some in kimono, some in borrowed things, one boy in a bathing suit, all the outfit he had in the world, but he was on hand for the opening of Mabie Memorial!—Charles B. Tenny.

## TWO CLOCKS

In some of the offices which escaped the fire two clocks now hang on the wall. One ticks on and tells of time that moves on, but the other still points its stricken hands to the hour and the minute when two modern cities were shattered. It is kept there as a souvenir of the earthquake disaster and a reminder of the spontaneous sympathy and help that came from the Western Republic of the United States to this Eastern Empire in its time of need. The gratitude of the nation is deep and sincere. Japan has seen America with new eyes and what she has seen has moved her as she seldom has been moved. The immediate wants of the people have been met and their misery relieved, but the churches and the schools and the missionaries who have lost their homes still stretch out stricken

hands and make their appeal to the American churches that in the name of the Lord the churches, the schools and the homes shall be rebuilt.—William Wynd.

## NEWS FROM LATVIA

The annual conference of the Lettish Baptist Union was held in Libau, Latvia, September 13-16. Dr. J. A. Frey, President of the Lettish Theological Seminary at Riga, reported that 150 registered delegates were in attendance, representing 60 different churches. The accompanying photograph showed the delegates in the auditorium of the church in Libau. Dr. Frey also reports that in the auditorium of the Seminary at Riga a Stockholm World Congress remembrance meeting was held on September 30.

## THE SARAH R. SLATER MEMORIAL

Rev. H. P. Cochrane of Maymyo, says, in a letter to the Editor: "I am forwarding by this mail a large photo of the Sarah R. Slater Memorial, being the new building for the Burmese Girls' School, Maymyo. Miss Slater put many of the best years of her life into developing this school. Miss Slater died last January, while on furlough in America. A warm friend of hers donated more than half the cost of this building, the remainder being provided by Government. It seems eminently fitting that the picture should appear in MISSIONS. (See page 37.)

## ONE OF OUR BANNER CHURCHES

The Second Baptist Church of Holyoke, Mass., takes its place on our honor roll. Mrs. John Hildreth, our devoted club manager, sends in a list of 107 names, the largest that has come from that church. If a hundred other club managers do likewise this year in the matter of increased lists, we shall make a long stride toward the goal of 75,000. Hearty appreciation to Mrs. Hildreth and all our other faithful club managers.



## WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

### A NEW YEAR THOUGHT

He came to my desk with a quivering lip;  
"Dear Teacher, I want a new leaf," he said,

"I have spoiled this one."

In place of the leaf so soiled and blotted  
I gave him a new one, all unspotted,  
And into his sad eyes smiled:  
"Do better now, my child."

I went to the throne with a quivering soul;  
The old year was done.  
"Dear Father, hast Thou a new leaf for me?  
I have spoiled this one."  
He gave me a new one, all unspotted,  
And into my glad heart smiled:  
"Do better now, my child."

A New Year! A new leaf! A new chance! May the dear Father have cause to rejoice because each Guild Girl will try earnestly to do better this year, in her individual Christian life and as a member of her Guild Chapter. A Glad and Happy New Year to you all!

### OUR RECORD

69 NEW CHAPTERS ENROLLED IN OCTOBER

*Faithfully yours,  
Alma J. Noble*

### LOYALTY BANQUETS

Reports are coming in, as I write, from the Guild Banquets held in connection with the Loyalty Luncheon, and I am more convinced than ever of the loyalty of you Worth While Girls to the Program of our denomination. Your pledges have matched your quotas and in many instances exceeded them. The chairman of one of the Teams wrote me that new courage filled her heart as she sat on the platform and watched 300 Guild Girls march from the Banquet tables into the church auditorium singing "Follow the Gleam." It was indeed a tangible promise of Woman's Work Guaranteed.

### ANOTHER LETTER FROM PRAGUE

November Missions introduced you to our new Chapter in Prague, Czechoslovakia, and you will rejoice to hear of their progress through this second letter received early in November. It is too long to print in full, but here are some interesting paragraphs:

Please permit me to thank you in the name of our whole Chapter for the kindness with which you have granted our request of being entered in the W. W. G. Your kind letter arrived long ago, and later on the package. Now we are in receipt of all its beautiful contents and thank you many, many times. It was

so thoughtful of you to furnish us with such a complete set of auxiliary material. Be assured that we shall try to be worthy of such benevolence and use all the material for the purpose for which you sent it.

Of course, all the things will have to be translated, as with the exception of the undersigned our girls do not speak English, but it will be a useful task to translate them, as we may then be in a position to pass the translations of the Manual, Questionnaire, etc., to such other groups and churches as might be willing to follow us. We shall therefore issue an article in our newspapers calling girls all over the country to join our work for the Master.

The W. W. G. pins caused a great joy and are worn with a certain pride. We are now very busy with working Christmas gifts for the orphans in the Montgomery-Peabody Children's Home near Prague, and it is simply wonderful how many people take an interest in our work and give us stuff and paper and other things to make gifts of. In December we shall have a little exhibition of them so as to interest still more people in the work. We are also going to study one or two plays, and so somehow the very air is full of Christmas thoughts and expectations. For we often experience ourselves the Master's help and support in our feeble attempts to help spread His glory.

Girls are a bit curious sometimes, and we are looking forward with great interest to the issue of Missions which will contain our picture. We were six of us in the beginning, now we are three times that many, and we hope to be at least ten times that many if not more by our first anniversary next year. You see we expect great things of the Lord. We have re-



THE DENVER RALLY WORLD WIDE

solved never to think anything impossible which we want for His sake and in His name. We shall be glad of any tidings that will reach us from Headquarters and hope the Lord will bless you and us so that only glad tidings might be exchanged between our Chapter and its kind Friends in the West. Be sure we shall pray for you. Yours sincerely, Chapter No. 4295,

*Martha Kessner, Secretary.*

#### UNVEILING THE READING CONTEST PICTURE

This year the Guild of the First Baptist Church, Collingswood, N. J., qualified for the Reading Contest and won. It was decided that we should have a special service and present the picture to the church. A special Sunday evening service was arranged, conducted by the Guild girls. The Guild attended in a body and some of them took the offering of the evening in place of the regular ushers. The treasurer had charge of the meeting; the secretary read the scripture; a solo, "Oh, for the Mind of the Master," was sung; and the past president gave a short talk on the organization of the Guild, its aims, standards, and other interesting facts concerning the W. W. G. work. At the conclusion of her task, she presented the picture to the church through its pastor.

The picture was placed on an easel and decorated with the Guild colors. Two of the Junior members unveiled the picture during the presentation. Then followed the Guild initiation service. The Guild marched to the platform and two new members were initiated. The lights of the church were turned out during the initiation service, the only light being that of the candles as each girl lighted hers from

one large candle in the center. The closing of the service was very effective as each girl marched in single file, her candle still burning, to the rear of the church, singing the Guild song, "Follow the Gleam." In the distance the chorus was repeated softly. Yours faithfully,

*A World Wide Guild Girl.*

#### INITIATION CEREMONY IN BUFFALO

This initiation by the Senior Guild of Prospect Avenue Church, Buffalo, was the first ceremony in which the Guild robes were used. Our robes were royal blue in color, made of cheese cloth. They consisted of two yards of cloth with a hole cut in the center large enough to go over the head. This made the robes reach a little below the waist. Each girl also wore a head-band consisting of one yard of royal blue satin ribbon, one inch wide. The letters "W. W. G." were painted on the ribbons in white. Each member put on her robe and head-band before the ceremony began. The members to be initiated were not allowed in the same room with the regular members, and of course wore no robes. When the ceremony was ready to begin the members formed a circle, each girl holding a lighted blue candle. The lights in the room were dimmed. This made the candle light seem very soft. It made the ceremony so much more impressive.

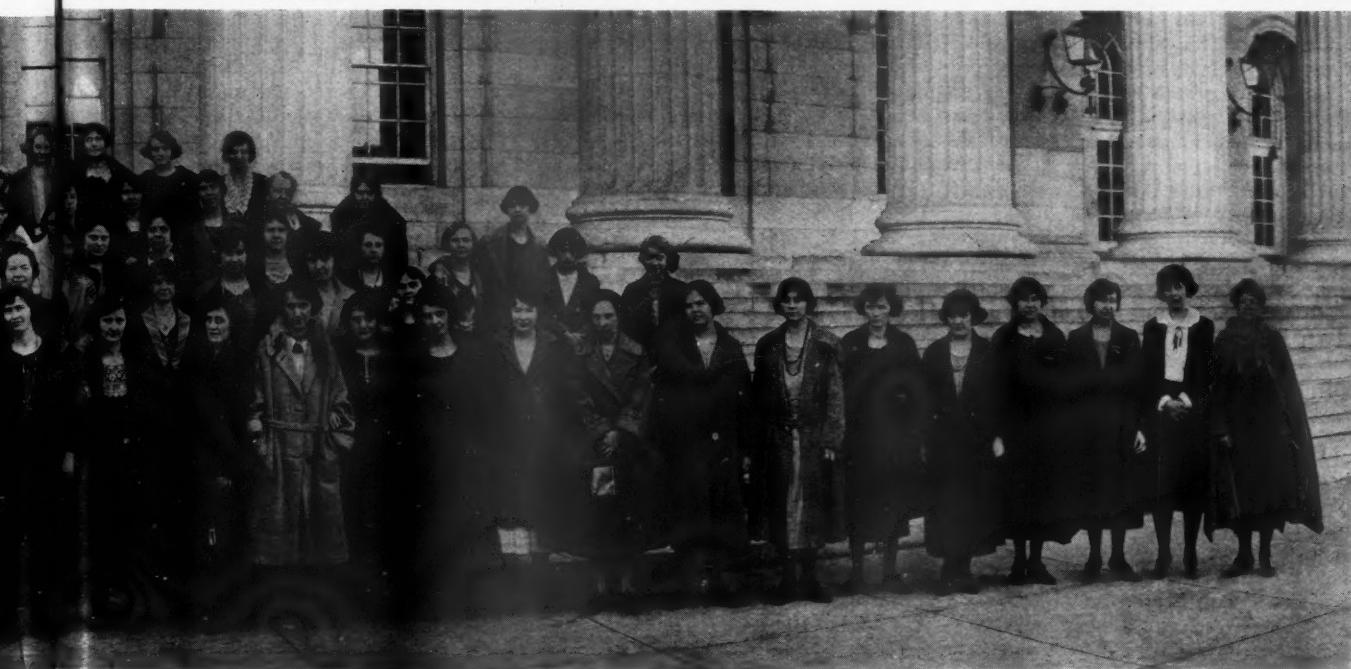
The chairman of the membership committee now led in the new members. They were presented to the president, who explained the purpose and aims of the Guild organization. She also welcomed them into the Guild, and told them of the deeper meaning of membership. They were then led to the secretary, who pre-

sented the Contest plans, urging them to start immediately to help the Guild in the Contests. Next they were taken to the treasurer who explained the plan for raising money for the Continuation Campaign. Each girl is also to contribute something toward the missionary work of the denomination through the church budget. Again the new members were presented to the president, who pinned a white rose on each girl. She explained the meaning of the rose. The new members read with her the World Wide Guild Covenant.

At this time the chairman put the robes on the girls. The new members stood in the center of the circle with unlighted candles. The Chapter members carrying the lighted candles in left hands formed an unbroken circle by each placing the right hand on the left shoulder of the girl at her right. While "Blest be the tie that binds" was being sung, the president stepped into the circle to light the candles of the new members, who now with lighted candles, stepped into the circle. The ceremony closed with circle prayers.—*Leona Lewis.*

#### SANTA CLARA'S YEAR BOOK

Stop! Look! Before you read this paragraph study the group of girls from Santa Clara, California, and then you will not be surprised that they are wide-awake to the best interests of their Guild. They sent me their Year Book, very attractively bound in a blue cover, with a gold star in one corner sending its golden gleams to the title "W. W. G.—1600—Santa Clara." This was all hand work and the inside pages were typed. First appeared the Covenant, and second a list



WORLD WIDE GUILD GIRLS



W. W. G., CHAPTER 1600, SANTA CLARA

of members with the name of a Prayer Partner opposite that of each member. To my mind, that is the most inspiring page of their Year Book, because each one of these loyal girls prays daily for a missionary, some home and some foreign. The Year's program, with list of officers and committees, followed, and the accompanying letter said:

"I am sending you a picture of our Guild and a copy of our Year Book of the W. W. G. No. 1600, Santa Clara, California. We have been organized about four years and now have 24 members, although only 18 were present when I took the picture. We are in the Reading Contest, but this year will only give reviews of the books in our monthly programs. We always contribute to the White Cross work and send Christmas boxes. Last year we dressed dolls for the Japanese children who are under the care of our church. Just a week ago the girls took part in the presentation of the new play, "A Willing Captive in Japan," which was a great success. We give a Thank offering in November aside from our regular dues, and this year we shall give a substantial sum to the Continuation Campaign."

#### HAPPY NEW YEAR

We are beginning now a new year, and because it is the custom at the beginning of new years to take stock and make resolutions for the future, it gives me an excellent opportunity to speak upon my hobby—GOALS!

I have heard Mrs. Montgomery say if you aim nowhere you will surely get there. Could that be the trouble with some of us Gilders? It is just as true if you aim somewhere you will go in that direction.

Let us all sit down together during our January meetings and take stock. Have you ever done that? Planned this stock-taking as a real part of your program meeting? I don't mean any set speeches on "the backward look" and "the forward look," but a brief report of the work of the year by committees, a frank facing of the facts, and then open discussion about everything by everybody. Glean from it the constructive ideas and plan for 1924 by deciding on a few definite things which you will accomplish this year that will be a gain over last year. List your goals and post them. Refer to them and check upon your progress often during the year. There is great power in that spirit of Paul's which made him say, "This one thing I do." Your goals may be very simple. I know of some chapters which ought to resolve to meet regularly next year. Several which might well resolve, "No girl to read her material in a program meeting." If it is the simple things you have

not done, begin with the simple goals, but set your goals and get there!

If you are fortunate enough to be in a State which has a Point Standard, you will find it most helpful for your stock-taking.

One chapter in New York State set as one of its three goals for the year the learning of two missionary hymns by each member of the chapter. One of the hymns they chose was "O Jesus, I have promised." This same chapter resolved to treble its continuation campaign gift of the year before, and they did it.

Report has come to me of another chapter, and I think you should know its name—Beaver Dam Wisconsin, Chapter—has set as its goal \$150 for its share in the Continuation Campaign. There are 12 girls in the chapter.

Here is a noble goal which would be appreciated by a Noble lady: "We will answer all letters and send all reports promptly." And what chapter which firmly resolved to win in the Reading Contest could not reach the goal? I would not be true to my calling if I failed to suggest most certainly for one of the goals of this year, the organization of the Children's World Crusade in your church.

With this council heeded I can assure you a Happy and Prosperous New Year. It is my earnest prayer for you!

*Helen E. Hobart*

#### ATLANTIC DISTRICT RALLIES

The Atlantic District States had splendid rallies this fall. Eastern Pennsylvania met at Philadelphia in the Tioga Church. We had most helpful times together. New Jersey's Rally at Newark was declared the best ever. The large attendance was most gratifying. Western Pennsylvania had a semi-annual rally and banquet at Pittsburgh. Miss Rose Smith, one of Pittsburgh's own Guild girls, was there and made her farewell talk to the girls before she sailed for Egypt as a missionary. The girls will not soon forget her strong appeal for their support and for their lives.



#### HAPPY NEW YEAR, C. W. C.!

In the highest and best sense that is my wish for you on this first day of the year 1924. This will be a year to look back on with pride for the Baptists, for we shall not fail to close our Five Year Program with credit and honor. The Crusaders will be glad in 1934 that you as children, tiny and big, were included in this program

and that thought enough was put on your interests both at the National Headquarters and by your Local Leaders to win your enthusiastic support. All that you realize now is that things are not right in the world, but the Baptists are making a mighty effort to fix them, and as Crusaders your part is to work and save at least one dollar and as many more as possi-

January, 1924

## MISSIONS

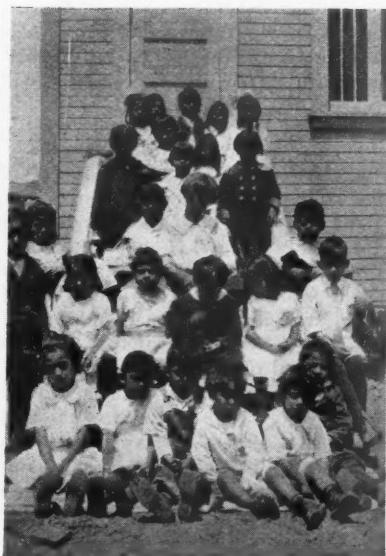
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ble so that missionaries enough may go (for they seem more successful than law-makers and armies and many other methods that have been tried) to all parts of the world, including our own America, with the light and love of the gospel of Jesus. But in 1934 you will realize that this was not only your privilege but your right as growing American boys and girls in Christian communities. Because you had the chance to help and serve in this big way, you had a happy youth. Happiness is seldom if ever attained when sought as an end in itself, but surprises you by pouring itself into your life when your only thought has been for others.

In the Program for Crusaders on "Better Americans," a treasure-house for every Leader, Mrs. Carter suggests that the place to begin to make better Americans is with ourselves, and points to some Bible verses for definite guidance; among others to the historic and cherished verse in Micah 6:8. And the "Prayer for Juniors" written by Wm. DeWitt Hyde, is suggested for daily use. Let us find our happiness in living to answer this prayer:

"Give me clean hands, clean words, and clean thoughts;  
Help me to stand for the hard right against the easy wrong;  
Save me from habits that harm;  
Teach me to work as hard and play as fair in Thy sight alone as if all the world saw;  
Forgive me when I am unkind, and help me to forgive those who are unkind to me;  
Keep me ready to help others at some cost to myself;  
Send me chances to do a little good every day, and so grow more like Christ."

*Mary L. Hobart*



C. W. C.—SANTA BARBARA



GIRL CRUSADERS—INDIAN MISSION—STEWART, NEVADA

## A FINE TRIBUTE FOR SANTA BARBARA

One day last summer when I was spending a few restful weeks in Maine, a friend from California said in talking about the problem of her state: "But the greatest help we have in the Mexican problem is a little Baptist Mission in Santa Barbara with Mr. and Mrs. Urquidi in charge. The boys who go to that Mission are dependable, honest, trustworthy and truth-telling." This from a woman not a Baptist and without any idea that the name Urquidi meant anything to me. But it did, and the pictures are from that very Mission, and these boys and girls are the "truth-telling, dependable Mexicans, who differ from others because they know and love our Christ and are following His Leadership. One of the Knights on Dollar Hill is taking money for the salaries of missionaries. Let us pray that he may get enough to send another missionary to the Mexican boys and girls.

## MISS HOBART'S LETTER

*Dear Crusaders:* During the past year, while traveling across the country visiting Baptist boys and girls, I have been keeping my ears and eyes open and finding out a great many things. I want to share my "findings" with you.

First of all, the Children's World Crusade is a very popular organization and is growing rapidly. Whenever children hear of the C. W. C. they are eager to belong. Whenever Baptist women understand the plans of C. W. C. they want an organization in their own church. Some of the finest leaders of Herald and Crusader companies are W. W. G. Girls, and these are the happiest Guild Girls I know. It is always the busiest women and girls who are C. W. C. leaders, and they tell me that this is the most important task they have; that there is no keener satisfaction or greater pleasure in doing missionary work than in beginning with the children. The best leaders are the ones who allow the children to conduct their own meetings. Many Crusader presidents preside as beautifully as many grown-ups.

The most direct, sincere, genuine prayers I hear are those of the children.

"Fairest Lord Jesus" is a beautiful hymn, but I so seldom hear it. You can find it in "Living Hymns," paper bound edition 15c., from the Publication Society. Crusaders enjoy tremendously original songs for their own companies, also yell. The most important member of the company is often the cheer leader.

Crusaders make ingenious posters. They illustrate their "special interests," entitling the poster "Crusade Conquests," and then depicting, for instance, our Hopi Indian Mission. In this way they show the rest of the church what they are doing.

Giving of plays is a very popular part of the Crusader program. "Alice Through the Postal Card," illustrating Japan mission work, has been very successfully produced. This is a fine way to educate the church in missions. Acting out missionary stories makes attractive missionary programs for Heralds or Crusaders.

The most generous givers among Baptists I find are the Crusaders. They come more nearly to giving their all. I wish I had time to tell of many Crusaders I know who offer their choicest possessions for "the other children."

There is only place for one name and address on "The Crusade up Dollar Hill," so we must be sure it is our very own climbing we do, so that we will not have to put in mother's name and father's name and uncle's name, etc.

"Give us more books to read," is the cry I hear everywhere from Crusaders. There is never any urging necessary to get Crusaders to read. But where to get more books? I find Women's Societies putting the Crusader Library in their budgets. (How I love those societies!) And older Guild Chapters and men's Bible classes are asking their members to invest the price of a book in a child.

Crusader Companies that do not use Honor Points lose a lot.

Handwork is always one of the most interesting parts of the C. W. C. program. Older boys like to make picture puzzles to

send in Christmas boxes. They take a pretty picture and paste it over a piece of thin wood (the top and bottom of cigar boxes are fine), and then with a jigsaw cut up the board in small irregular pieces.

Crusaders like to have a costume for their company. Boys sometimes wear cardboard helmets painted silver with a red cross; girls wear simple kimona-pattern slips in Crusader colors. These can be worn at each meeting or at initiation ceremonies.

You are using many bright new ideas all over the country. Please pass them on!

And, lastly, I am convinced that 1924 is to be the brightest and happiest year yet for the Children's World Crusade.

Attica, New York.

*Helen E. Hobart.*

#### CRUSADERS AT THE LOYALTY LUNCHEONS

Every time they were given a chance, the Crusaders went to the Loyalty Luncheons and added their contribution to the great Ingathering. It was not in dollars but in a pledge to give the dollars and their help, and was voiced in a special dialog for nine boys and girls, in addition to the poem, "What a Penny Can Do On Dollar Hill." It was so brief that it made no complication, but was a decided addition. Cincinnati was good enough to mention the Crusaders' part in the telegram sent to New York Headquarters. In some places the dialog is to be given at all the Echo Luncheons. We thank the chairmen who included the Crusaders.

#### PROFITABLE ENTHUSIASM

All enthusiasm is a tonic to the long-time hard worker who has patiently, in season and out, carried the interests of the Kingdom through the lean years as well as the fat years. But many times enthusiasm expends itself in flag-waving, so to speak. With the children it is as a rule much more than that. I am quoting part

of a letter which bursts with enthusiasm in every line, and it began with the announcement of the Dollar Hill Campaign a year ago and the appeal to the children. Virginia and her brother were not members of a Crusader Company or Herald Band, as there was none in their church. But they asked for containers, filled them and sent for two more; filled them and now have sent for another two. Beside, they have started an interest in the Crusaders and a Company will be formed soon. One gratifying thing about this whole correspondence is that Virginia wished her first money to go to help such girls as "Broom Sticks" in our Sunday school stories, "Sari Stories and Turban Tales," and the last two dollars was sent just after the Japanese earthquake and was designated to help rebuild Sunday schools.

*Dear Miss Noble:* I received your letter and was so overjoyed when you said that you were going to send my money to the Sunday schools. I do like that "Honorable Japanese Fan." Isn't it awful how the people have to do? I have already read two chapters of the book. I like it just fine. My Dollar Hill hasn't come yet. I have been worrying about it all the time. It is very cold and rainy and cloudy here and is very dark. Yes, I am going to school and like it. Well I guess I have written enough and I call it a book, don't you? Thanking you for your letter and the book you sent me. Love,

*Virginia.*

#### CHILDREN'S BOOK WEEK POSTER

The Poster this year for Children's Book Week was forceful in more ways than one. It was the work of Jessie Wilcox Smith who made the Poster four years ago, copies of which were given the C. W. C. as prizes for reading our missionary books, and hang in many of the Crusader Rooms in our churches. This year the Poster pictures the boy and girl of four years ago, grown so many years older in a similar Library with a greater absorption in the books. When the two Posters were hung side by side, they challenged the thinking



C. W. C. HERALDS—HADDONFIELD, N. J.

public. It pays to provide good reading for young children, for the taste acquired then is lasting. From a few allusions on this page, I hope our Baptist adults will realize that the C. W. C. is providing for this part of the child's development. But you can't know how many times each month calls come from Crusaders who want the books and we have none to send. You can help greatly by sending me some of your copies of Junior Mission Study books or stories on our Traveling Library list or money to buy books.

#### NEW ENGLAND BULLETIN

Last September a request was sent to all the C. W. C. Companies, in New England, for warm clothing to be sent to our little friends in Japan who have lost everything. As the Crusaders of old answered the call for help, so our Crusaders came to the help of Japan. Many sweaters, gloves, mittens and warm petticoats have been sent, beside very generous gifts of money. How happy Miss Open Sea and Rough River, with their many friends will be this winter, when they start for school all dressed up in the warm things sent from their little friends across the sea here in America.

—Louise Paine.

#### HELP WANTED

Clemens, Kansas.

*Dear Miss Noble:* We are sending "Up Dollar Hill" back for we have filled it, but we want it back. I read the book of "The Singing Mud Hut." I enjoyed it so much I wished this dollar will go to help "Broomstick" have missionaries to teach her about Jesus. I will now tell you how I earned my dimes. I helped my mother, I made beds, I dusted rooms and I helped partly clean house. That is the way I earned my dimes and my father gave me some and my mother has too. The very last dime I put in was from the tenth. Well, this is all I guess for this time. I hope you are well. Love from

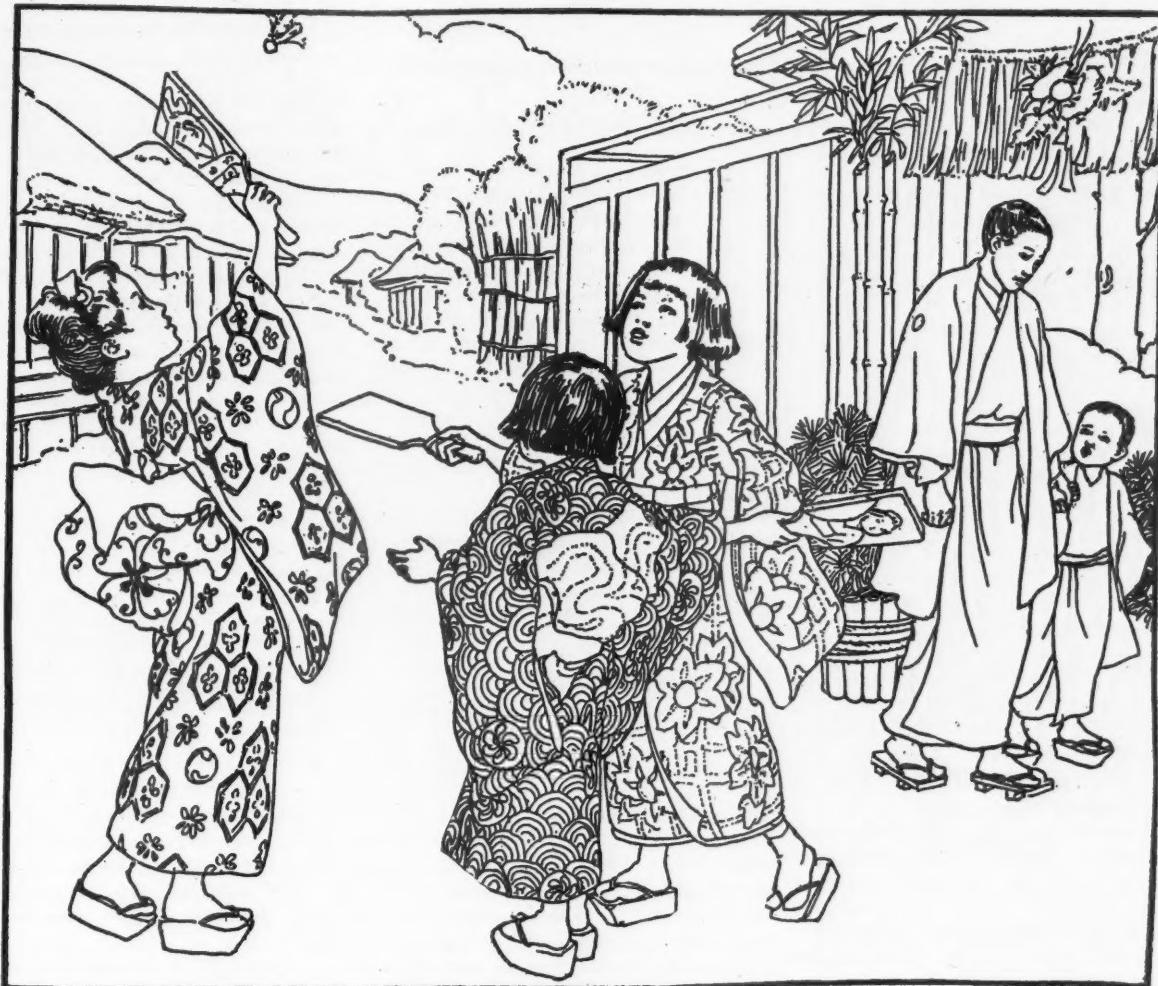
*Virginia Edwards.*

P. S. We hope to have a C. W. C. some day, but we don't know when.



CRUSADERS—SANTA BARBARA

## Our Variety Page, Especially for the Juniors



**Playing Battledore and Shuttlecock. Picture to be Colored**

To the Boy or Girl of the C. W. C., or in a Baptist Sunday School, sending the best water color of the above picture, MISSIONS will give a Prize, with the name of the winner. Second prize will be honorable mention. This will be a feature of the year. These sketches are from the JAPAN PAINTING BOOK, which has color plates of each drawing. There is a story with each picture. You can get this Book for 35 cents by sending to Literature Department, 276 Fifth Avenue, New York. Let the young artists get to work.

### Fumiko's Happy New Year

"Oh, how lovely! Truly I am happy! To-day I am six years old. Happy! Happy!" This was what little Fumiko was singing on New Year's Day as she danced about in the courtyard of her pretty home. She was dressed in her very best, and was playing with a tiny gay shuttlecock and a lovely wooden battledore. On one side of her battledore there was a wonderful picture. She and her friend Michan were hitting the pretty little shuttlecock ever so high.

You would have said that Fumiko was only four, and would not be five until next March, when her real birthday came; but because she had now lived in six different

years, in Japan she was counted as six years old. And she did enjoy having on her best dress, all silk, in bright red, and a lovely pattern with a blue and green sash, and her best *geta* (wooden shoes) of red lacquer with a tiny bell under each, which tinkled as she played about.

(This will give you some idea of the colors to be used.)

### Your Turn to Help

We hope the Crusaders will help make this new Picture Page a success by sending in their pictures in color for the Prize Contest. Remember, the prize each month will be worth having, and there is plenty of fun in the painting.



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### Some New "Leaves" Turned Over by Up-and-Coming Societies

#### HOW THEY SUGAR-COATED MISSION STUDY IN YONKERS

The Baptist Church of the Redeemer, in Yonkers, carried on a very interesting and successful experiment in mission study for a period of six weeks. In order to secure some novelty in the avenue of approach, the studies were called "Conferences on Japan." They were held on Sunday evening from 7:00 to 8:45 and were divided into four sectional conferences: for men, for women, for a group of the older young people and for the Young People's Society. In the three older groups, Dr. Galen Fisher's book, "Creative Forces in Japan," was used, and for the Young People's Society, Dr. Axling's "Japan on the Upward Trail." The three older groups were led in their discussion by a different leader each evening chosen, with one exception, from within the constituency of the church. The Young People's Society was conducted very largely by the young folks themselves under a single leader.

At 7:45 all the groups met for a social period of 15 minutes, when light refreshments were served. This was a very important and agreeable feature of the plan, as it brought together many elements in the church which do not have frequent opportunities for association.

At eight o'clock all sections met in a general session, when a brief dramatic sketch appropriate to the theme of discussion was presented and a short address was delivered by someone who had first-hand knowledge of Japan and the missionary interests of that land. This was a very strong feature.

The dramatic sketches, with one exception, were chosen from "Dramatic Missionary Sketches on Japan," by Daisy Earle Fish and Eva Maude Earle (price 25 cents at our Literature Headquarters), the final presentation being that of "The Way—a Pageant of Japan."

The attendance was gratifying—never less than 140—and the interest on the part of all the groups seemed to be very deep throughout. One of the best features of the plan was the large number of men in the church who led the sectional conferences, and many of the women expressed their unusual pleasure in being instructed by men on the subject of missions, which has so often been regarded as a speciality of the women.—*Robert A. Ashworth.*

### A DELIGHTFUL BIRTHDAY PARTY

This program, planned to meet the needs of a Fall opening in the Woman's Society, was calculated to be alluring enough to secure an unusual attendance and worthwhile enough as to its program to render everybody eager to come again.

To carry the program through at least seven women are necessary: one as mistress of ceremonies to preside at luncheon, another to receive guests as they enter, four as hostesses, and still another to give the devotional thought. The simple cafeteria luncheon should be served by a separate committee.

The invitations—unique and curiosity-tickling—were in rhyme, asking their recipients to attend a birthday party in the church parlors and promising them a merry time and a birthday present. Every woman in the church received such a postcard.

Four tables were arranged in the several corner sections of the Sunday school room and chairs clustered informally about each table. These tables simply served as group centers, and were decorated in white, green, yellow and red to represent Winter, Spring, Summer and Autumn respectively, each having as its centerpiece an iced birthday cake containing a single candle. A hostess presided at each table and was responsible for the comfort and sociability of her group and enjoined to keep the fun going. On a raised platform at the front of the room stood a large birthday cake made of white paper and prettily decorated, with one large candle in the center.

As she entered, each guest had a ribbon rosette pinned upon her, the color depending upon her birthday month—white for any winter month, green for spring, yellow for summer and red for autumn, these rosettes determining the grouping at the several tables similarly decorated for the corresponding seasons.

The mistress of ceremonies was prepared with a number of happy felicitations appropriate to the occasion, which she interspersed during the luncheon as the spirit moved her. For example, all were congratulated upon their birthdays—the older ones especially (some by name), the younger married women, the W. W. G.'s and the C. W. C.'s not being forgotten. At the beginning of the luncheon it had been announced that during the first course each group was to compose impromptu jingles suitable to the occasion, these jingles to be called for and read at the close of the course. This called forth

much fun and rivalry between tables.

As the second course came along, the mistress of ceremonies announced that each hostess would cut the birthday cake for her group and the time-honored custom of wishing on the piece of cake would be followed; but as there would not be time for each one of the 80 present to announce her wish, three only from each group would be called for. Some were serious, others occasioned much merriment and all were good.

At the close of the meal silence was called for and the president of the society stepped forth unannounced and lighted the large white candle on the big birthday cake. This candle signified the love that bound us all together in our work. The president then gave a short, inspirational talk on the appropriateness of love at the birthday season of our work for the year, and tied us all up with the forthcoming things of the society and the church. As she finished one of the guests sang the hymn, "O Love That Will Not Let Me Go." It was a fitting climax.

Then, following the short business meeting, the "birthday present" was delivered—a charming address by one of the members who had recently returned from an extended trip through Czechoslovakia, this being the high light of the program.—*Emily Borden Morrow, Yonkers.*

### LEAFLETS FROM HERE AND THERE

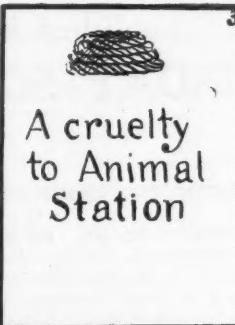
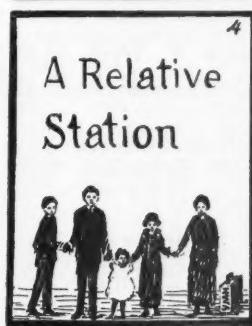
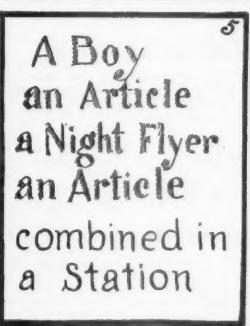
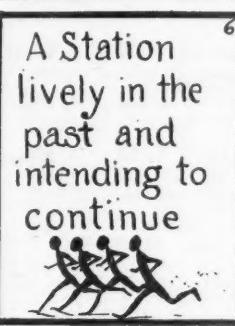
*Packing a Treasure Chest* (barrel or box), the contribution being quilt blocks, cut or cut and basted, or scrap book pictures neatly trimmed and classified in shoe boxes. A steamship supper or luncheon is easily arranged, rice being served from India, fish from Japan, chop suey from China, etc.

*A Round-Robin Letter* from a local missionary society to their representative on Home or Foreign mission field. Think of the cheer to loneliness as the recipient enjoys the racy flavor imparted by her personal knowledge of the several writers.

*The Family Photograph Album*, to be opened and explained by the leader of a meeting, as impersonators of Mrs. Coleman, Mrs. Montgomery, Dr. Grose, Dr. Franklin, etc., step forward with the cut-out pictures of their several originals pinned on them and give brief talks such as their characters would warrant them in delivering (Dr. Grose, of course, presenting the merits of MISSIONS and asking for subscriptions!).

*Literature Presentation* by national representatives in costume, a Chinese girl introducing new or specially worthwhile leaflets concerning her country, etc. Immigration or Christian Americanization leaflets may come on borne in a large handkerchief suspended from a woman's shoulders like the typical immigrant's bundle. MISSIONS should be the climax, this representative being in a paper costume adorned with pictures or cover designs from the magazine.

## MISSIONS' PUZZLE PAGE

A Station  
painfully  
sickA Musical  
StationA cruelty  
to Animal  
StationA Relative  
StationA Boy  
an Article  
a Night Flyer  
an Article  
combined in  
a StationA Station  
lively in the  
past and  
intending to  
continue

SERIES FOR 1924. No. 1

Each of the puzzles names a Mission station. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1924:

First Prize—One worthwhile book for correct answers to the 66 puzzles in the eleven issues of 1924.

Second Prize—A book, or a subscription to MISSIONS, for correct answers to four puzzles in each issue, or for 44 correct answers out of the 66. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

## Answers to December Puzzles

1. Rev. M. C. Mason.
2. Miss H. V. Petherham.
3. J. E. Littell.
4. Rev. T. Moody.
5. R. J. Inke.
6. Miss M. E. Everham.

## Words To Look Out For

- Immigrant, not immigrant  
Hoping, not hopeing  
Desiccate, not dessiccate  
Sacrilegious, not sacrificial  
Preferring, not preferring  
Occasion, not occasion  
Innuendo, not inuendo  
Divisive, not devicive  
Installation, not instalation  
Particular, not peticular  
Reminiscence, not reminiscece  
Exhibition, not exibition  
Laboratory, not labratory  
Pleasant, not pleasent

## Little Language Lessons

The use of "I" and "Me" is very confusing to speakers. For instance, a public speaker recently said in an address in my hearing, "This makes you and I have a part in this." He forgot that while if the sentence had been, "So, you and I have a part in this," it would have been correct to use "I," it was quite different when he started with "This makes." That puts the personal pronoun in the objective or accusative, and requires "me" and not "I." "You" is the same in either case. The error is seen at once if the "you" is omitted, and one says, "This makes I have a part." Few errors are more common.

"Between you and I" is the most frequent misuse. Repeat "Between you and Me" seven times a day for seven days, until you have made a habit of it.

*Memorandum and Memoranda.* Recently I heard an intelligent looking man

say to another, "He come back with some memorandum." His language belied his looks. Two bad grammatical errors in a six words' sentence. Just two too many. "He came back with some memoranda." Because *memorandum* is singular. "A *memorandum*" will do, but not "some" or "several" or "a few." "This memorandum," "these memoranda."

Do not use a word from a foreign language unless you know what it means and what its correct form is.

To say "He come back" produces in an intelligent hearer a "come-back" that would not be relished by the speaker if he knew it.

★ ★ ★

*To Puzzlers:* The recent Puzzles have been so difficult that many old Puzzlers have become discouraged. Try it again this year. We will make them a little simpler, for we do not wish to lose our guessing friends.



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### The Light That Grows

J. M. Dawson, \$1.25

A book for Young People. Sixteen sermons to college students by a sympathetic and intelligent pastor. "I hope that every college student in all the land will own and read this book of sermons."—S. P. Brooks, President Baylor University.

### Personal Evangelism

E. O. Sellers, \$1.50

Professor Sellers has been actively identified with the greatest soul-winners in this country, and gives in this book a simple, practical discussion of the Bible and how to use it in winning men to Christ.

### The Efficient Church

G. S. Dobbins, \$1.50

This is a practical age. It demands and gets results. The very sharpness of the struggle in the competitive business world has developed an organization and a system which reap success from a very narrow margin of relative efficiency. The presence of successful business men in the membership of our churches is responsible for the conviction that the average church is not realizing proper returns upon the capital and energy invested. There is no disposition to judge the output of a church by purely commercial standards, but there is a growing demand for a better correlation of its activities and a thorough utilization of its resources. In response to such a demand Dr. Dobbins has prepared this book.

### The Prayer Life of Jesus

M. E. Dodd, \$1.50

This is not a book on prayer, nor a book on what Jesus said about prayer, but rather an interpretation of Jesus at prayer. It breathes a spirit of reverence and devotion which is wonderful.

### Heaven, Hell and Other Sermons

T. T. Martin, \$1.50

This well-known evangelist has gathered into this volume some of his most powerful and characteristic sermons. These great revival discourses on such themes as The Sure Hope, The Two Roads to Heaven, The Only Way of Salvation, Heaven and Hell, have thrilled and moved great audiences and won ten of thousands of converts.

### Authenticity of the Holy Scriptures

H. E. Dana, \$1.00

This is a timely book for the many who find themselves somewhat confused by the widespread agitation on the subject of Biblical criticism. While its preparation required scholarly investigation and wide reading, the presentation is in compact and popular form. The argument leaves the reader with a definite assurance as to the soundness of the fundamentals of evangelical faith.

### Endued to Win

L. R. Scarborough, \$1.75

This is the best book on evangelism that we know. Rich in information, deep in spirituality, compelling in presentation. This book is of inestimable value to preachers and all other Christians who would carry out their Lord's Commission.

### Books on Church Finance (The Budget Plan)

#### The Budget Plan N. T. Tull, Budget Director in Mississippi. Cloth 60c.; paper 40c.

A comprehensive and practical manual of church finance. Prepared for this campaign and approved by the Literature Committee of the Conservation Commission.

#### Financing a Church J. T. Henderson, Sec'y Layman's Missionary Movement, Knoxville, Tenn. Cloth 75c.

Discusses the Every Member Canvas, and the budget.

#### A Manual of Church Finance

Leon Cambrell, Fort Worth, Texas. Cloth 75c.

A new book of great value and recommended by the budget campaign leaders in Texas.

### God's Call to America George W. Truett, \$1.50

A collection of patriotic and inspirational addresses by one of the greatest platform orators in our country. The collection includes the famous address, "Baptists and Religious Liberty," which alone is worth the price of the book.

### Synthesis. (A study of the Bible by books)

W. E. Denham, \$2.50

It is the author's purpose to give a brief view of each book without attempting a full discussion and interpretation.

### Fundamentals of the Faith W. D. Nowlin, \$1.25

Old truths, ever new because true, constitute the subject matter of this book. It is a statement of the great doctrines of Christianity. With the Bible as his source book, the author states clearly the principles for which Christians must stand if they would be loyal to the Book. His arrangement is attractive; his language is simple; his logic is convincing; his spirit is loyal.

### A History of the Baptists Jno. T. Christian, \$2.00

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*More Sermons on Biblical Characters*, by Dr. C. G. Chappell, is a second series by this Methodist preacher of Washington. He tells in popular fashion the stories of characters in the Old Testament and the New, putting them in a modern setting by contrast. There is not a little imagination in the portrayal, and the reader can understand why a preacher with a taking personality might make the sermons effective. (\$1.50.)

*Church and Sunday School Handicraft for Boys*, by A. Neely Hall, is a thoroughly

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#### "THE BIBLE STORY"

This volume by Rev. James Baikie, F. R. A. S., is in many respects remarkable. There have been many books intended to present the Bible stories for reading by mothers to their children, and these have rendered excellent service. This new and beautiful volume, with its 472 pages of fine typography and fifty full-page illustrations in color by J. H. Hartley, who visited Palestine for the purpose, will take its place in the front rank. And this not primarily because of the typography and illustrations but by reason of the dignified and intensely interesting way in which the Bible stories are told in one simple continuous narrative, using the wonderful English of the King James Version wherever quotations are made. Nowhere does the author cheapen the stories by writing them down to what many consider a popular level. Children will not only be attracted to the Bible which contains these stories, but older readers will find themselves laying it down with difficulty. In this day when the need to interest the children in the Bible is so great in order to remedy the ignorance of God's Word which is so lamentable, parents will find an aid of highest value in this reverent work, which the author says is "sent out, not to be in any sense a substitute for the wonderful volume from which its narrative is drawn, but with the hope and prayer that it may lead some readers to a new and more intelligent appreciation of the infinite treasure of interest and wisdom which is stored in the Bible, and send them back to the Word of God with a quickened sense of its unsearchable riches." As a New Year gift there could be no better to make the year significant. The publishers have made a notable addition to their long list of religious books. (The Macmillan Co., New York; \$5.00.)

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- Christian Literature in Moslem Lands, by Committee on Social and Religious Survey (Doran; \$3.50).
- Life and Labors of Archibald McLean, by W. R. Warren (Bethany Press; \$1.50).
- Jeremy and Hamlet, by Hugh Walpole (Doran; \$2.00).
- Christian Citizenship in High School, by Six Students (Doran).
- Out of the House of Judah, by J. H. Abrams (Revell; \$1.50).
- Adventuring, by Tristam Tupper (Doran; \$2.00).
- American Nights Entertainment, by Grant Overton (Appleton).
- The Winding Stair, by A. E. W. Mason (Doran; \$2.00).
- The Trail of the Golden Horn, by H. A. Cody (Doran; \$2.00).
- Yankees, by James L. Hill (Badger; \$2.50).
- The Gaspards of Pine Croft, by Ralph Connor (Doran; \$2.00).
- A Guide to Religious Pageantry, by Mason Crum (Macmillan).
- More Jungle Tales, by H. A. Musser (Doran).
- The Apostolic Age, by Wm. Bancroft Hill (Revell; \$2.00).
- How to Produce Plays and Pageants, by Mary M. Russell (Doran; \$1.50).
- Francois Coillard, by Edward Shillito (Doran).
- The Case for Prohibition, by Wilson & Pickett (Funk & Wagnalls; \$1.75).
- The Old Testament in the Twentieth Century, by John Lewis (Doran; \$1.50).
- Khama, The Great African Chief, by J. C. Harris (Doran; \$1.25).
- New Lanterns in Old China, by T. M. Inglis (Revell; \$1.25).
- Crannell's Pocket Lessons—1924, by P. W. Crannell (Judson; 35c).
- The Teaching Pastor, by Wm. C. Bitting (Judson; \$1.50).
- The Town and Country Church in the U. S., by H. N. Morse and Edmund deS. Brunner (Doran).
- Wee Books for Wee Folks, by different authors (Altemus; 50c each).
- Where Are We Going, by David Lloyd George (Doran; \$3.00).
- A History of British Baptists, by W. T. Whitley (Lippincott).
- A Translation of Luke's Gospel, by A. T. Robertson (Doran; \$2.50).

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**To Go With the Frontispiece****OUR SWATOW GUILD**

Isn't this a charming group of our W. W. G. girls in Swatow, China? Aren't we glad we contributed the money to build our Jubilee Dormitory for them? Some of you newer Chapters may not know this interesting thing the Swatow Guild girls did. Three or four years ago when one of their missionaries, Miss Mabelle Culley, came home on furlough, they wished to express to us here their appreciation of our gift which made possible the Dormitory, and so out of their scanty earnings and savings they had a special box made of beautiful light wood in which to pack the model of the Dormitory which Miss Culley had made, and which may be seen any time in the Guild office, 276 5th Avenue, New York. That was their first expression of appreciation, and the letter which follows from another missionary, Miss Abbie Sanderson, is the second. I wish some of you would write them a letter, addressed to Miss Mabelle R. Culley, Swatow, South China. You can write the letter to the W. W. G. Chapter, but it will be safer to address it to Miss Culley.

**MISS SANDERSON'S LETTER**

*Dear Miss Noble:* The girls will be delighted to know that you have received the picture of the Swatow W. W. G. and are so pleased with it. Enthusiasm ran high when our girls first found that they could join a missionary society that is a world-wide one. They have always been greatly interested in everything we could tell them about the "Mother Guild," as they call it. I wish you might have been present at the meeting last spring when we had the discussion about this very picture. It was something like this: "We girls here in Swatow have the rare privilege of being associated in our missionary work with our sisters across the sea. They are continually helping us in various ways, but we have done very little to let them know of our interest, and of our gratitude for their love and sympathy. I would therefore like to suggest that since our teacher is about to return to her honorable country, this is our opportunity to have a picture taken of our Chinese W. W. G. to send by Miss Sanderson to our beloved big sisters in America."

The motion was carried unanimously and that is why you have the picture. I have one too; you can imagine how I prize it! Most sincerely yours,

Abbie G. Sanderson.

**In Memoriam****MRS. JOHN DUSSMAN**

Mrs. John Dussman, formerly Anna M. Linker, who has been a missionary in South India since 1897, died at Glenside, Pa., April 26, 1923. She was born in Williamsport, Pa., November 3, 1871, and

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**Woman's American Baptist Foreign Mission Society**

(CORPORATE NAME)

ALICE M. HUDSON, Treasurer  
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educated in Philadelphia at Temple College. For many years she served as a representative of the Woman's Foreign Mission Society, her first designation being Vinukonda. Later she was stationed at Hanumakonda and in 1912 became principal of the Central School at Narasaravupet. In 1916 she married Rev. John Dussman, a missionary of the Board, helping him to care for his large field in South India. She will be remembered as an enthusiastic and devoted missionary and her death will be keenly felt by the people among whom she has so long and faithfully labored. Assurances of heartfelt sympathy were sent to the bereaved husband by the members of the Board of Managers.

#### MRS. NORRIS E. WOODBURY

The Board of Managers of the Foreign Mission Society sorrowfully records the death on August 9, 1923, of Mrs. Norris E. Woodbury, formerly Emma Jane Dary. She was stationed with her husband at Myitkyina, Burma, where they began as missionaries February 23, 1919. She was born in Westbrook, Me., October 3, 1891, where her father was a Baptist minister. She is quoted as having said that she could not remember the time when she did not know Christ and long to serve Him. In 1909 she attended the High School at Nashua, N. H., and later studied at the Kennedy School of Missions, Hartford. From an early age she had felt that the greatest privilege to be enjoyed by any Christian was to engage in missionary work on the foreign field. On May 11, 1918, she became the wife of Norris E. Woodbury and sailed with him for Burma in December of that year. She leaves three small children. High tribute is paid to Mrs. Woodbury in a comforting message recently received from one of our Baptist pastors: "Hers was such a spirit of abounding life and hopefulness. To my mind one of the most convincing arguments for immortality is the death of such a person; it just is impossible that such a life should go out save to begin in some other sphere." To Mr. Woodbury and the little children goes the sincere sympathy of the members of the Board.

#### Foreign Missionary Record

##### SAILED

From San Francisco, November 8, on the *President Taft*, Miss Beryl Snell for Burma.

From New York City, November 14, on the *Zeeland*, Rev. and Mrs. W. H. Nugent for the Belgian Congo.

##### ARRIVED

Mr. and Mrs. R. P. Currier and children of Rangoon, Burma, in New York City, November 23.

##### BORN

To Mr. and Mrs. J. H. Covell in Karuizawa, Japan, a daughter, Margaret Faith, October 7.

To Rev. and Mrs. H. E. Hinton of Mandalay, Burma, a daughter, October 26.

To Dr. and Mrs. Frederick W. Meyer of Capiz, P. I., a son, Milton Walter, August 7.

To Rev. and Mrs. Ralph C. Ostergren, under appointment to Burma, a daughter, November 10.

To Mr. and Mrs. Royal Haigh Fisher of Yokohama, a son, Henry Day, November 7, at Sendai, Japan.

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